







OF THE  
**IMITATION**  
OF  
**CHRIST.**

*In three Bookes.*

Which are for Wisedome and  
Godlinesse most excellent: made  
174. Yeeres since,

BY THOMAS of KEMPIS.

And for the worthinesse thereof,  
oft since translated out of Latine, into  
sundry languages, by divers god-  
ly and learned Men.

Now newly corrected, translated, and  
with most ample texts, and sentences of holy  
Scripture, illustrated:

By THOMAS ROGERS.

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Io'hn 14. 16.

*I am the way, the truth, and the Life,*

Marke 8. 38.

*Whoſoever will follow me, let him forſake himſelfe,  
and take up his croſſe, and follow me.*

1 Cor. 12. 1. *Follow me, as I follow Chriſt.*

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DOMINO  
THOMÆ BROMLÆO, EQVITI  
AVRATO, NON MINVS EGRE  
GIA PIETATIS, MORVM, AC  
LITERARVM LAVDE, QVAM  
SVMMI IN ANGLIA  
CANCELLARIA-  
TVS AMPLI-  
TVDINE IL-

LVSTRI:  
THOMAS ROGERVS  
HOS VERE QVIDEM AVREOS  
DE CHRSTO IMITANDO LI-  
BELLOS, ASEELATINO CON-  
VERSOS, CASTIGATOS, ET  
VARIIS, AC MVLTIPPLICIBVS,  
SS. SCRIPTVRÆ SENTEN-  
TIIS INSIGNITOS, IN  
GRATIANIMI TE-  
STIMONIVM  
CONSECRA-  
VIT.



The first Epistle of the  
Translator touching Christian  
imitation in generall, to the  
faithfull imitators of our  
Saviour Christ in  
England, &c.

**W**He entred into a due  
consideration of mans  
nature shall easily per-  
ceive that most strange-  
ly it is addicted unto  
Imitation, and though in truth we should  
live by lawes, not by examples, that exam-  
ples doe more move than doe lawes, ser-  
vants in a family, Souldiers in an Army,  
subjects in a Common-weale may con-  
firme what I say. For servants will imitate  
their masters, Souldiers their Captaines,  
subjects their Governours a, bee they good,  
be they bad, yea, get they praise, or get  
they infamy, profit or hurt thereby, thin-  
king their lives to be a law, and that to  
be well done, which is done by their exam-  
ple b.

Man by na-  
ture is given  
to imitate.

a Eccl. 10.  
verse 2.

b Hieron. in  
Epist. ad  
Heliodor.

## The first Epistle

1. *whereby I doe note, first, that they should have great regard unto themselves, who are any way either for birth, or for office, or for calling, whether it be spirituall or temporall better than other men. For they cannot sinne without great hurt and danger to the Common weale, say I of them, as once spake Cicero of Iudges c, whence it is, that mighty men shall mightily be tormented d.*

z Cic. Aft 1.  
in Verrem.  
d Wild 6.6.

2, *Secondly, that, seeing our nature is such, we are to take speciall heed whom we follow or imitate. For every one may not be followed, neither shall the ungodly behaviour of others excuse us before God. For wee must all appeare*

*before the judgment seate of Christ c, to receive according to our owne deeds f. The licentious life of the Magistrate shall not quit the subject if hee live not under Lawes: nor the wickednesse of masters excuse the servant, if he be ungracious: nor the ill conversation of the Preacher bee a cause to save the hearer if he be ungodly. For, that soule that sinneth he be what he may, shall die g.*

g Eze. 11. 4.  
Who are to  
be follow-  
ed.

*The precept therefore which is given to an imitator of Orators, I could wish we followed of a Christian imitator. In oratorie imitation two sorts of examples there*

ther  
be f  
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Bib  
II  
L

## to the followers of Christ.

There be one alwayes, and most necessary to be followed, the other but sometime and in some things. The example alwayes necessary to be followed of an Orator is among the Grecians Demosthenes; Cicero among the Latines; they who are but sometime, and in some things to be followed, are Poets, and Historiographers.

So in Christian imitation two sorts of examples there be: one to be followed, and that both necessarily, and alwayes, which is our Saviour Christ: the other but sometime, and in some things, as are good men and women, whether they be alive or dead.

Strange perhaps it may seeme, that the good but sometime, and in some things should be imitated. Yet is it not so strange as true. For every example of theirs may not be followed of us. For the better conceiving whereof, it is to bee noted that foure sorts of Examples, yea of the elect, and righteous wee may reade of in the holy Scripture.

1. The first we may be bold to imitate: i Ge. 15. 5. 6. as Abrahams faith: i Iosephs chastitie: k: Davids zeale: l: Tobias pitifalnesse toward the poore m: and such like wherewith the Bible is most singularly repleished l Psal. 119. 14. 20, 21, &c. m Tob. 1 Tob. 1, 2, 3, 4.

A 4

These

h Sturnius. in c. 1. li. fuis. de imita. O. rat. Orator. Imitation. Demosthe. Cicer o. Poets. Hi. storiogra. phers. Chri. stian imita. tion, Christ alwayes to be followed. Good men sometime and in some things to be followed and why? Foure sorts of examples of good men mentioned in the holy Scripture.

## The first Epistle

2 Heb 6.13. These are set before us, that wee  
 o Num. 13. should not bee sloathfull, but  
 verse 14. followers of them n which through  
 Deut. 32. 51. faith and patience inherit the pro-  
 52. mises.

p 2 Sam. 11. 2. Other examples there be, which are  
 2. 3. 4. 5. wicked, as the incredulitie of Moses and  
 q Matth. 9. Aaron o: the adulterie of David p, Pe-  
 69. 70. ters deniall q, the ambition of the Apo-  
 &c. stles r, &c. which are placed before us, but  
 2 Luk. 22. 24. for diuers ends. First to keepe us from that  
 3. &c. vaine opinion, which in these dayes hath  
 mightily crept into the minds of many, that  
 the elect and regenerate sinne not. For that  
 each of these, yea and all these too were ele-  
 cted, I thinke the most fantasticall will not  
 deny, and yet that they sinned in most hai-  
 nous manner is apparant.

Secondly, to make us the more wari-  
 ly to looke unto our footing. For if they  
 so highly in Gods favour, and so singular-  
 ly adorned with his heavenly gifts did fall  
 and defile themselves so filthily with sinne,  
 with what great feare and trembling  
 ought wee to make an end of our salvati-  
 on s, who are nothing comparable in  
 spirituall gifts unto them, lest as God  
 either punished (as bee did Moses r, Aa-  
 1 Phil. 2. 12. ron u, and David x, with temporall pu-  
 2 Deut. 24. nishment) or reprovved (as Peter y and  
 ver. 1. &c. the Apostles z) them to their amend-  
 35. ment

# to the followers of Christ.

ment, so be punished eternally to our utter confusion.

Thirdly, though we sinne, that we neither goe on forward and proceed in wickednesse, nor despaire of Gods mercy no more than they did. For the Lord is a rich over all that call upon him and repent. Therefore ought no man to despaire. For it is a true saying b, and by all means worthy to be received, That Christ Iesus came into the world to save sinners c. Whereby many have obtained mercy, unto the example of them d which shall in time to come beleeve in him unto eternall life.

Last of all, they are set before us to this end, that as God is mercifull, so should we be e: and as he is ready to receive such into favour as repent f, so should we be mercifull towards all men g, that in his judgement we may finde mercy h. Whereby certaine both heretiques as the Catharens or Novatians, who thought that none which sinned after they were regenerate, could be saved i. And Atheists as Machiavel and his favourers, who thinke that injuries received should never be forgiven k or consumed.

3. Other things were well done by good men

A 5

men

a Ro. 10. 11.

b 1 Tim. 1. 15.

c Mar. 7. 13.

d Mar. 3. 17.

e 1 Ti. 1. 16.

f Luk. 6. 63.

g Lu. 13. 20.

h Eccl. 1. 18.

i 19. 20. 32.

k 2 Ma. 28.

Mat. 5. 45.

Lu. 17. 3.

h Mat. 5. 7.

i Cyp. lib. 4.

Ep. 1. Epist.

Euseb. lib. 3.

Cap. 43.

k Theorem

6 li. 3. com-

ment. cont.

Machiavel.

P. 314. 315.

310. &c.

## The first Epistle

men in time passed, which in these dayes cannot bee followed of us without offence to God, as they circumcised their male children the eight day l, which is unlawful for us to doe m: they offered sundrie and many sacrifices, I meane bloodie sacrifices unto the Lord n, wee may not so doe, one brother in those dayes married the wife of another p, so to marrie now were incest.

4. Finally, some deeds wee may reade of which were singular, such as neither wee may, nor other in those dayes might follow, without speciall and extraordinarie motion of the holy Spirit: as was Abrahams readiness to kill his one and onely sonne Isaac q, as likewise was the spoile which the Iewes made of the Egyptians, by detaining their jewels of silver and jewels of gold r. The doing whereof was commendable in them, because they were commanded s, but most damnable should be in others, for that there be commandements to the contrarie t, but none to doe so.

Whereby it is apparant, that good men are not in all things to bee imitated, but as Saint Paul would be so followed as he followed Christ u; so should they doe.

Therefore



## to the followers of Christ.

Therefore our Saviour is the example of Christ al-  
ways to be followed, and that alwayes, and way necessa-  
necessarie alwayes, for that hee was most rily to be  
perfectly good x: and necessity, because followed  
both himselſe y, and his Apostles z, bath and why?  
commanded us to doe so. \* Esa. 53.9.  
John 8. 46.  
1 Pet. 3. 22.  
1 John 3. 5.  
y Ma. 11. 29.  
Io. 13. 15.

But here mislike mee not, I beseech you.  
For albeit I say, our Saviour Christ is al-  
wayes, yet doe I not say in all things, and  
though necessity to be followed, yet not  
as hee was GOD, for hee fasted forty  
dayes and forty nights a, hee rebuked the  
waves of the sea, and the winds, and they  
ceased raging b, hee walked on the sea as  
on dry land c, with seaven loaves and two  
little fishes he fed foure thousand men d, be-  
sides women and children e, at one time: at  
another with five loaves and two fishes, he  
fed above five thousand men f, besides wo-  
men and children g: hee restored sight to the  
blind h, health to the sicke i, to the dead  
life k, and many other miracles by the al-  
mightie power of his godhead hee wrought,  
which are unimitable (as I may say) of  
mortall man, in so much as they offend  
greatly, whether they doe it of superstition,  
as Rapiſts, or of meere zeale as did the god of  
\* 26, &c. Matth. 4. 23. 24. Matt. 9. 35.  
45. Marke 15. 35. 41, 42.

Not

## The first Epistle

One focal-  
ed for his  
fasting for-  
ty dayes,  
which he  
did more  
then once,  
of whom  
Iohn Wi-  
trus in a  
treatise of  
his, De ie-  
iuniis Com-  
mentitiis.  
pag. 125.

in August.  
verbis Do-  
mini.

Wherein  
Christ is to  
be imitated.

in Theodor.  
lib. de Acti-  
va virtute.

o Bernardus,  
Sinent.

Nor weigh I, who dare enterprise to imi-  
tate our Saviour in any thing which he did  
miraculously as a God. My reason is be-  
cause there is neither commandment that  
we should, nor example of any Disciple or  
Apostle in holy Scripture, that would or  
durst so doe. For we are not comman-  
ded to make a new world, to create  
things visible or invisible, no nor  
in the world to doe miracles, and to  
raise the dead, said Augustine m, and so  
doe I.

Our Saviour Christ therefore in those  
things which he did as a God, must religious-  
ly be worshipped, and followed zealously in  
what he d d as a man. He that loveth and  
hateth what Christ as a God doth love and  
detest, imitates Christ as much as man may  
imitate God n, hee that doth that which  
Christ did as a man, doth follow Christ as  
a Christian should.

What that is, this booke at large most no-  
tably, and Bernard in few words doth shew,  
namely o, to abhorre the vanities of  
the world, and that couragiously.  
For Iesus because hee would not be  
elected a King fled from the multi-  
tude to repent, and that heartily.  
For Iesus was killed as a Lambe, to  
have true charity: for Iesus prayed  
for his enemies

## to the followers of Christ.

1 And hereunto are we moved as by the Reasons  
 commandements both of Christ himselfe and why wee  
 of his Apostles Paul and Peter, of which a- should imi-  
 fore. 2. So partly because we are called tate or fol-  
 Christians, but Christians have their low our Sa-  
 name of Christ, therefore it is meet, viour i  
 that as they be coheires of his name, Christ.  
 so they should be followers of his ho-  
 liness, so Bernard p; and no man is p Bern.libt  
 rightly called a Christian, who to Sent.  
 the uttermost of his ability doth not  
 resemble Christ in his conversation,  
 so Cyprian q: finally: Who doth not q Cyprian  
 imitate Christ may well be called a de i abusi-  
 Christian, but he is none, so Augu- nibus.  
 fine r. For what doth it profit thee r August de  
 to be called what thou art not, and vita Chri-  
 to usurpe a strange name? If thou lo- stiana.]  
 vest to be called a Christian, shew  
 the fruits of Christianitie, and then  
 well maist thou take the name of a  
 Christian unto thee, said the same Au-  
 gustine s. 3. Partly for that he is our God, f In the  
 Therefore it is our parts to imitate him whom foresaid  
 we worship, and serve. 4. Partly because place.  
 we are by nature given to imitation, wise-  
 dome would therefore we should imitate the  
 best. 5. And partly because we are En-  
 glishmen, who of all other people are most  
 famous, and infamous too for imitation, a  
 shame were it therefore for us to imitate so  
 painefully,

## The first Epistle

paineſully, as many doe in Eloquence Cicero, in Philoſophy Ariſtole, in Law Iuſtinian, in Pbyſicke Galen, for worldly wiſdome, yea to imitate as moſt doe, the French in vanitie, the Dutch in luxurie, in braverie the Spaniſh, the Papiſts in idolatrie, in impietie and all impurity of life the Atheiſts, and not to follow our Saviour Chriſt in heavenly wiſdome, and in all godlineſſe of manners.

That we may ſo doe, he from whom every good gift, and every perfect gift doth  
2 Iam. 3. 17. come t, the Father of lights, grant, who with the Sonne and Holy Ghoſt be praised evermore, both in our hearts, months, and conuerſation, that others ſeeing our good workes, may glorifie our Father which is in  
u Mat. 5. 16. heaven u, Amen.

3 Pet. 2. 12. Farwell, in whom wee are to follow:

The 30 of Iuly,

An. 1580.

Tho. Rogers.

---

*A second Epistle, concerning  
the translation and correction  
of this booke.*



*Ebasl. Castellio*, having translated this booke into Latine, thought it good by way of Preface to give some reasons, both why hee had translated the same, being in Latine already, and why so hee had translated it, leaving somewhat of the Author out.

The case standeth with me as it did with *Castellio*. Therefore I to yeeld some reasons, both why I have translated this booke into English, being in English already, and why so have I translated it, leaving somewhat out, as I have done.

For the first I say, that neither is my doing of noveltie strange, nor am I (as I trust) to bee reprooved therefore. For both I have examples of good men in all sciences and professions, who to their great commendations have done the like: as may witnessse the sundrie and di-

### *Another Epistle*

vers interpretations of the Workes of Aristotle and Plato for Phelosophy; of Demosthenes and Isocrates for Oratory; of Galen and Hypocrates for Physicke: for Divinity, of the sacred Bible: and also I have taken the translation thereof upon me, not so much to translate, as to strate the same with places of Scripture. For doubtlesse great pity was it, that a booke so plentifully, or altogether rather fraighed with sentences of the Scripture, was either nowhith (as in some) or no better (as in the best impressions) quoted. besides I have not onely shewed the Chapters, but the very sentence also of every Chapter, where what is written may be found. A thing which (that I heare of) none afore me hath done. The bringing of which to passe, how painefull it hath been to me, he alone can best report, who either hath done or doth goe about the like, how reasonable only, but profitable besides it will be to others, they shall find, that zealously do read the same.

And this whatsoever I have done, was taken in hand at the motion of

the

*of the Translator?*

the Printer hercof; whose zeale to set foorth good bookes for the advancement of vertue, and care to publish them as they ought to be, would some Printers follow, neither would the sale of good workes bee mard many times for lacke of well handling, nor vaine and vile bookes to the dishonour of God, the infamy of this land, the confirming of the wicked in naughtinesse, and alienating of the well disposed from vertue, I say, to the discredit of the Gospell, and abuse of printing, would not daily be so broacht as they are.

In which my translation I have rather followed the sence of the Author, then his very words, in some places, the which also I have studied, as nigh as I could to expresse by the phrase of the holy Scriptures, supposing it to be a commendation, as to *Ciceronians* to use the phrase of *Cicero*: so to Christians most familiarly to have the words of the holy Scripture in their mouths, and books.

Now touching my correction, I trust no good man will mislike the same. For, I have left out nothing but

## Another Epistle

a In the second booke chap. 12. in the beginning almost.

but what might be offensive to the godly. Yet is it neither for quantitie much, nor for number above foure sentences. The first whereof is this a, *Hoc signum crucis erit in celo, cum Dominus ad iudicandum venerit.* According to Castellios translation; *Atque hoc erit signum Crucis in celo, cum Dominus ad iudicandum venerit.* In the English copie set forth by Edward Hakes thus, and this signe of the Crosse shall be in heaven, when the Lord shall come to judge the world, which sentence for so much as I see, neither the Scripture, or any good writer doth confirme the same, I have left out altogether.

b In the foresaid chapters

The second is this b, *Sed nec inimicum Diabolum timebis, si fueris fide armatus, & Iesu Cruce signatus:* According to Castellio, *Quin ne Diaboli quidem inimicitias timebis, si fide armatus & Iesu Cruce signatus eris.* In the English translation, Nay thou shalt not feare the enmitie of the Devill, neither if thou be armed with faith, and marked with the Crosse of Iesus. What needes these words, And marked with the Crosse of Iesus? I have therefore not mentioned them.

The



## of the Translator.

The third is c, *Non enim stat meritum nostrum, & profectus status nostri in multis suavitatibus, & consolationibus, &c.* According to Castellio, *Neque enim in copia voluptatum & consolationum sumit meritum nostrum, officiique profectus, &c.* In the English translation, Neither is our merit, and the coming forward in our dutie consisting in plentie of pleasures and comforts, &, Which I have thus Englished, Neither doth our coming forward consist in the store of pleasures, and comforts, &c. Leaving out the word merit. Because both the Scripture is cleane against our meriting, and the Author too, in many places d condemnes the same.

c In the same chapter.

The fourth, c, *Sed neque qui tunc iusti erant, & salvandi ante passionem tuam, & sacre mortis debitum; celeste regnum poterant intrare.* According to Castellio: *Quin etiam qui tunc iusti servandique erant, ii ante supplicium tuum sacreque mortis meritum in celeste regnum intrare non poterant.* In Hakes translation, Nay, also even those who then were justified, and in the state of salvation, could not enter the kingdom of heaven before thy Passion, and the merit

d As most principally in the third booke chap. 26; chap. 52; pa. 6. 27. chap. 58. c In the third booke chap. 20. in the middle thereof;

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f Catech.  
Trident.  
upon these  
words of the  
Creed, De-  
scendit ad  
infernus.  
Bern. in fest.  
omnium.  
Sanct. ser.  
41.  
g D. Tho. in  
4. dist. 45. q.  
1. Art. 3.  
Iavellus  
philosoph.  
Chr. sp. p. 8.  
Tract. 4. cap.  
de lucis in-  
feliciū  
damnat.

merits of thy precious death. Where then were they? In hell? I thinke none will say it. In Abrahamis bosom, and somef, in *Limbo patrum*, as other Papists doe say: but that will not easily be proved. Wherefore as that which otherwise might offend the godly, I have cleane omitted and left out that sentence.

And as I have over-past without mentioning these, which favour of superstition: so have I added some godly sentences, which have beene omitted both by *Castellio* and such as followed him, as may appeare both in the 47. according to *Castell*; as in mine the 48 chap. with in three sentences of the beginning: and also in the 63 as in mine the 64. chapter, somewhat after the middle thereof.

So that I marvell, both why these were omitted, and the rest not amended by such as have taken the translation of this booke upon them. I grant they have done the duty of Translators, yet sure I am they have neglected a greater duty than of Translatorship. For my part I had rather come into the displeasure of man, than displease God,

*of the Translator.*

God; and rather move the obstinate hereticke, then offend the weake and simple Christian.

It may be objected, that I might have given some note by the way: and so let them passe, as doth Erasmus in his Translation. Surely Erasmus might better doe so in Latine than I may in English. For as much as most are learned, and have judgement which read his, and I doe that which I doe for the simpler sort. And were other books that I could name, excellent for many good pointes; yet for some things superstitious purged and corrected, sure I am, both God would greatly like thereof, and many men would then reade them: who now reject them, & much profit would be reaped, whereas now there is either little or no profit at all taken.

One chapter you shall finde in this my translation more than is in other bookes. Yet have I added no chapter, but divided the 6. chapter of the third booke. For as much as it comprehended partly a thanksgiving to G O D for his benefites; and partly a commendation of charitie, which aptly mee thinke  
make

*Another Epistle*

makes two Chapters.

Now hee, who principally both  
stirred the Author, to make this  
booke, and mee to doe what I have  
done, even God almighty grant,  
that both you and I, and  
every of us, may use  
it to the comfort  
of our soules,  
Amen.

Yours in Christ,

THO. ROGERS.





## A Godly PREFACE

*Made by him, whoſoever he was, that tranſlated this Book out of the Latine tongue, into the French.*

**I**F this Book, which concerneth the following of Christs example, have heretofore yielded some fruit to such as have given themselves to the reading thereof: I think it will yield no lesse hereafter, specially now that it is rid and cleared from a number of imperfections that were in it before.

And although it be apparant, that the conversation of such as call themselves Christians, is wonderfully corrupted; yet notwithstanding, because God is so good, that he will evermore draw some one of an infinite multitude, from it: it maketh me that I am not altogether out of hope.

Again, like as in great and sore diseases, all the best remedies that can be devised, are wont to be applied with all speed: even so the more we see wickednesse and ungodlinesse to abound, the more ought we to consider by what means they may be remedied, that some may be saved among so many thousands, which are hard-hearted, and enemies to all good warnings.

It must needs be granted, and experience proveth it sufficiently, that there was never any age, wherein Christians have been

*A godly Preface.*

been more out of order, nor have had lesse regard of godlinesse, than they have at this day: yet notwithstanding, this ought not to bar from hoping, that God will draw some continually to himself. On the other side, like as among a great sort which are stricken with extreme sicknesse and diseases, some do alwayes scape, as it pleaseth God: so it is to be hoped, that among an infinite number of false Christians, God will touch some, to bring them back from the filthinesse and corruptions of the world, and to leade them to the searing of himself.

Moreover, it is not to be doubted, but that God hath alwayes some servants of his, as it were covered under the great numbers, which by the power of his holy Spirit do live continually in all purenesse and undefilednesse, without cleaving or consenting to the ungodlinesse and disorderednesse of the wicked.

And this is it which confirmerh me in my hope, that this little Book shall not be unprofitable nor fruitlesse.

Nevertheless, this Book is not full of great cunning, nor beautified with flowers of Humane Wisdom, neither doth it discourse or treat of high and dark things, neither is it stuffed with subtil questions and arguments, nor indited with eloquent stile, as those commonly be, which are propounded and set forth to the world, rather for boasting and vain glory sake, than for any desire to do other men good. This Book is plain, and without any great gaynesse, but yet so full of good

## A godly Preface.

and wholesome instruction, that I dare wel  
avow, that whosoever readeth it, with a *Profit of*  
right disposed mind, without respect to any *this Book*  
other thing than God, and the salvation of  
his owne soule, which is the onely marke  
that we must leuell at, hee shall reape sin-  
gular profit thereby.

As for my part, I can witnesse of my  
selfe, that God hath oftentimes made it to  
serve me for a spur to quicken and waken  
me up from my sloathfulness, and dulnes, and  
to kindle in me a desirousnes of his service;  
and I hope that the like shall befall to all  
such as shoot at none other marke, but to  
know, feare, and love him with a pure right  
meaning, and single mind, and to lead a ho-  
ly conversation before him.

And in good sooth, it may wel bee said;  
that unto true Christians, good and holy  
bookes are as ladders to climbe up to hea-  
ven, as sparks to kindle the heat of the spi-  
rit, when it is quenched or waxed cold in  
them, and as props to stay up their faith,  
that it may encrease.

*Good Books  
are as Lad-  
ders to climb  
up to Hea-  
ven*

I speake of true Christians: For as for  
them that are Christians but in words and  
ceremonies, some of them be so bereft of  
all true feeling of God, and of their own  
conscience, that they never enter into the  
considering of the thing that might be a-  
vailable and necessary to the well instru-  
cting of them in the truth, and to the trai-  
ning of them to some godly behaviour, but  
are wholly given to the things of this life,  
as though there were none other after it.  
And other some have their minds so tyed  
to the letter, that they can make none ac-  
count of any other bookes, but such as  
may make them skilfull, eloquent, sharpe  
B ited,

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witted and subtrill, and consequently wonderfull among men, despising all such workes as may make them better, by moving them to the exercises of their profession. And of this sort, the number is very great now a dayes; of whom nothing can be said, saving that (as the Apostle speaketh of them) They can well enough say with the mouth, that they know God, but in their deeds and workes they renounce

**Tit. 1. 16.** him.

And truly we be come to a time wherein wee be more given, and more hastie to reason, and dispute of our Religion, than to be religious in deed; more given to make great and large discourses of it, than to put it in practice; and to shew the truth and purenesse of it, by our holy conversation, and at a word, more given to talke than to doe, insomuch that wee may well perceive, That the Christian profession is nothing else now a dayes but a lip wisdom, and a skill to hold talk among such as make their vaunts of it.

But what, doe I terme it lip wisdom? Nay, would God it were not rather turned into a fleshly and licentious loosenesse, as wee may partly see already by too many effects thereof.

But so doth it alwayes befall to such as having received Christs doctrine, apply not themselves forthwith to the forsaking of themselves, without the which it is impossible for us to bee Christs true disciples. For as the light cannot match with darkenesse; so cannot Christs spirit match with sinne and the lusts of the flesh, insomuch, that if the practice thereof be committed, there is none other thing to be

**Mat. 16.**

14.

**2 Cor. 16. 14**



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looked for, but a kind of liberty, whereby men, shaking off al yoake, shall give themselves over to all evill, and sooth themselves in their sins, not that they keep not stil some outward shew and countenance of godlinesse: for unlesse it be some epicures and godlesse men, they never proceed so far, as to dye away, and to give over all service of God.

But yet are all such shewes and outward countenances in vaine and of none account before him which requireth mens hearts *d Deut. 6. 5.* and contenteth not himselfe with the only outward deeds, wherwith notwithstanding they thinke to quiet their owne consciences, and to avoyd the feeling of Gods wrath for their sinnes: which thing may well serve for a time in the behalfe of the Ignorant, and of such as have no better skill: but as for those which know where in the service of God consisteth, they cannot but be marvellously abashed, if they fall to examining of their owne wicked conversation. *e Job 4. 22.*

For there is no kind of ceremonie (how faire a shew soever it beare, no not even though it be of the number of those which God hath enjoyned for the keeping of order in his Church) that can satisfie the conscience which is troubled with the feeling of its owne sinne, and make it sure before the judgement of God, who will not judge us according to ceremonie, but according to our workes *f.*

Wee read what Iesus Christ will say to such as shall have cast out Devils in his Name *f 2 Co. 5. 10.* prophesied in his Name, and wrought many other great things in his Name: away from me (will he say to them) *g. Mat. 7. 23.*

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see workers of wickednesse. How much more then will he say so, to such as occupying themselves onely in some ceremonies, and not in the true godlinesse, which the Apostle saith, is profitable to all things, shall have given themselves to follow their flesh and the world?

1 Tim 4.8

To be short, we must com to this point, that for as much as Christianity is not an outward profession, nor a thing that consisteth in outward ceremony, (so as it may suffice to busie our selves about it) or in words (as who should say it were enough to have the skill to talke and discourse of it, as men doe of their worldly sciences) but it is the very power and might of God,

1 Rom. 8. 16

1 Co. 1. 18.

whereby God intendeth to renew, and as it were, to create again his owne image and likenesse in man, who is fallen from it by his owne fault, and to set it again in the former brightnes & perfection that he may attain againe to the blessed immortality; it is not to be doubted, but that the same is the thing whereon we ought to fix and settle the eyes of our minde, and whereunto wee ought to apply all our wits, straining them earnestly, and to the uttermost of their powers to attaine thereunto. Otherwise we shall but lose our labour in seeking after this or that, and all that ever we can doe, shall serve to no purpose, but onely to bring us the farther from the marke that is set before us.

1 Cor. 9. 5.

I know well, it will be replied hereunto, That the thing which I speak of, cannot be obtained in this life, wherein we be subject to so many infirmities, and are so corrupted and fraile, that it is impossible to attain thereunto.

Neider

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Neither doe I say, that we can attain so farre as to be set perfectly again in our former uncorruptnesse, so long as we bee held wrapped in this mortall bodie *1. That is* *1 Wis. 9. 15.* reserved for the world to come wherein all things shall be reduced to the highest perfection *m.* But my meaning is onely to declare, that the thing which shall be accomplished the *e*, must be begun in such wise here, as we may not cease to draw nearer and nearer unto it *n*, by shortning our way *n* *Phi. 3. 12.* continually.

And surely the Scripture teacheth us manifestly, that none shall become partakers of the glorious rising againe, who in consisteth the full measure of our felicity, but those who have endeavoured here to die unto sin, and to live againe in newnesse of life, which is called the right resurrection, even by the spirit of Christ, whom all true Christians have cloathed themselves withall, which have mortified the deeds of the flesh, which have put off the old man *p* *Gal. 5. 19.* with all his workes, and put on the new *Rom. 8. 4. 5.* man, according to the image of him that *q* *Eph. 4. 22.* created us, and which have cleansed themselves here from all uncleannesse, both of body and soule.

And that is the reason why *S. Paul* having said, That when Christ appeareth, we also shall appeare with him in glory, doth forthwith warne us to mortifie our members that are upon the earth, whereby hee doth us well to understand, that this mortification must goe afore in us here, if wee purpose to attaine to glory.

The same *Paul* telleth us, That our bodies shall be quickned by reason of Christs spirit, which shall have dwelled in us here, *1 Ro. 8. 11.*

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and where by wee shall have expressed all outward affections.

¶ 1. *Ioh. 3. 3.* Also *S Iohn* protesteth, that whosoever putteth his trust in Christ doth purge himselfe after the example of Christ.

To be short, there bee infinite texts touching this point in the holy Scriptures. And though there were no more but this one, which they utter so often; namely That the righteous shall not inherit the Kingdome of God, it might bee enough to content us withall, and to put us in fear, and to move us to true and earnest repentance.

But alas, we bee so loath to yeeld to this point, and our flesh breedeth us so many hinderances, that we doe what we can to eschew that burthen, and to shake it off from our shoulders. But in so doing, what do we else but strive against our own soules health, and resist Gods grace, who cometh to save us? howbeit by such meanes as hee himselfe hath ordained, and by such wayes as he commandeth us, and not by meanes or wayes of our own chusing.

Well said. God hath commanded us to beleeve in his Sonne, and for our believing on him, he promisseth us everlasting life. So as all they which beleeve in Christ, taking him for their Saviour, & applying to themselves all the benefits which hee hath purchased for us by his death, are in the right way.

¶ 2. *Rom. 8. 1.* But who be these believers? Even they (saith the Apostle) which walke not after the flesh, but after the spirit, they which take pain to frame themselves to the will of Christ, into whose body they bee grafted, and unto whom they be knit together.

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as his lively members y : they which ende-  
 vour to love God, and to give over the love  
 of themselves z, and of the world a, they  
 which have their whole conversation in  
 Heaven b, they which loath their former  
 life, and for feare of falling hereinto again  
 doe the more watch, and lookethe warilier  
 to their thoughts, devices, word s & deeds,  
 they which feeling their owne weakenesse  
 and infirmitie, make incessant prayer unto  
 God, for the spirit of strength and stedfast-  
 nesse c, and which feeling their coldnes and  
 unistinesse, doe crave the spirit of fervency  
 endearnesse, they which in adversitie  
 doe keepe themselves from murmuring, and  
 endeavour to be patient d, they which be-  
 thinke themselves of Gods benefits, and  
 yeeld them thanks for them e, they that  
 straine themselves to succour their neigh-  
 bours, both in body and soule f, and at a  
 word, they which crucifie the flesh, with  
 the affections and lusts thereof g.

y Eph. 3. 17.

z Luk. 9. 13.

a Io. 2. 15.

b Phi. 3. 21.

c 1 Thes. 13.

17.

d Ro. 5. 3, 4.

e Psal. 116.

12.

f Ro. 10. 4.

g Col. 3. 3.

Insomuch that they in whom these fruits  
 are not found, nor make the talent of  
 faith to prevaile in such manner as I have  
 told you, cannot be said to be in the num-  
 ber of the true believers and faithfull ones,  
 notwithstanding that they pretend some  
 countenance of honesty, and therefore  
 much lesse can those be said to bee of that  
 number, in whom the workes of the flesh h Gal. 5. 19  
 are apparant.

But some fleshly Christian will say still, *Imputation*  
 That as for him, hee is cloathed with the  
 Righteousnesse of Christ, that the perfect  
 obedience which Christ hath yeilded to  
 God his Father, in satisfying the Law, is  
 imputed unto him, as if he himselfe had  
 yeilded it: and to bee short, that hee is

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reckoned for righteous by his Faith, so as none of all his imperfections are to be made account of.

If thou listest to beguile thy selfe, thou ma'st: but it will be to thy harme & confusion. Indeed Christ layeth not our sins to our charge, if wee believe aright in him, neither shall our imperfections hinder the vertue and efficacy of his death. But to beare thy selfe in hand, that Christ holdeth thee for righteous, when thou givest thy selfe to unrighteousnesse, and hast none other care, but to follow thine owne inordinate lusts; it is not only a doing of great dishonour unto him, but also a scorning of him for his redeeming thee.

And I pray thee, what man of good and sound iudgement dareth say, That Christ holdeth him so lowly, which is puffed up with pride? Or for liberall and charitable, which is full of niggardnesse, distrust, & unkindnes, or for a love of God, which is full of selfe-love, & love of the world, or for a worshipper of God, which maketh no right account of him? Or for a delight in God, which hath no other care but to satisfie his owne pleasures and delights? Or for a man, mindfull of Gods benefites, which is unthankfull? Or, (to speak more homelie) a Whoremonger for a chaste person; or a glutton and a drunkard, for a sober and moderate feeder? I believe, that even thou thy selfe (if thou consider it thoroughly) should be ashamed to think it, and much more to speake it. For how is it possible, that a man should be righteous, without righteousness; good without goodness, vertuous without vertue.

Saint Iohn saith manifestly, That as  
Christ

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Christ is righteous; so hee that worke th  
righteousnesse is righteous; and that hee  
which sinneth is of the Divell; yea, and he  
saith moreover, that the thing wherein the  
children of God do shew themselves to dif-  
fer from the children of the Divell, is, that  
the one sort worke righteousnesse, and the  
other sort worke sinne.

And of a truth I cannot tell how Gods  
true children, who are all true Christians,  
could otherwise be better marked out, than  
by their applying of themselves night and  
day, to doe whatsoever is pleasant and ac-  
ceptable to their Heavenly Father; whom  
because they know to bee righteous, they  
also doe wholly endeavour themselves to  
doe righteous things, wherein they shew  
themselves to be borne of him, as S. Iohn  
sheweth yet further; If yee know (saith he)  
that God is righteous, know yee also, that  
whosoever worketh righteousnesse is borne  
of him.

1 Ioh. 3. 7.  
1 Ioh. 3. 29.

Moreover, how can it come to passe, that  
the true Christian should not give them-  
selves to Righteousnesse, seeing they have  
Christs spirit (for he that hath not Christs  
spirit, saith the Apostle, is no Christian)  
which being holy of himselfe, cannot but  
drive forward the partie unto all holines  
whom he possesseth? It cannot be but that  
he must needs bring forth his fruits, which  
are / lovingnesse, gladnesse, quietnesse, mer-  
cifulnesse, meeknesse, faithfulnessse, mildnes,  
and staydnesse. To be shor, it cannot be,  
but that hee must needs alter the whole  
man both within and without, to make a  
new creature of him.

But see to what point Satan and our own  
nature brings us; namely to fall asleepe, and

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to sooth our selves in our vices, and to  
make us let the bridle lye loose on our  
necks, and all under colour that Christ im-  
puteth not our sins unto us *m*: nay he im-  
puteth them unto us, if wee continue in  
them *n*. For he died, not to leave us in them  
still, but to take us out of them really, and  
in very deed *o*, as witnesseth further Saint  
*John*, who telleth us plainly *p*, that Christ  
appeared to take away our sinnes.

*Mat. 2 Co. 5. 19*

*Tit. 2. 11.*

*Ro. 6. 5.*

*1 Jo. 5. 5.*

In which place he intends not to speake  
(as I take it) of the forgivenessse of our sins  
past, but to say that Christ doth really and  
in very deed, take away their sinning in  
workes, which doe believe on him, which  
cannot be done, but that he must also ther-  
with put into them, and imprint in them  
the love of Righteousnesse.

Nevertheless, I will not strain my selfe  
any further about the matter, which  
would require a whole booke rather than  
a Preface. And in good sooth I had not  
spoken so largely thereof, but that I hoped  
to doe some men good thereby, who under  
pretence that they deserve not ought at  
Gods hand, doe make so small account of  
the good workes which God requireth at  
our hands, that they give over the exercise  
of all goodnesse, and doe weed out of their  
hearts all regard of godly life, & of seeking  
their Soules health with fear & trembling

*Phi. 2. 12. 9.*

*Rom. 11. 13.*

as they shew well enough by the sequell.  
Furthermore, I thought by that meanes  
to draw on the Readers to the receiving  
of this little Treatise the more willingly;  
wherein, as there is not any thing contain-  
ed, but such as may serve to teach us to  
order our life well; so was it also requisite  
to shew, that there is no point of Christiani-

nitie



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nitie in us, unlesse we set our whole heart thereupon. And on the other part, for as much as the ground hereof is, how we may follow the example of Christ, it were very convenient to warne Christian folke to inforce themselves thereto without flattering themselves, and without feeding themselves with vaine opinions, that might turn them from the right way, or hinder them in it. For seeing that Christs life was not set forth unto us, onely to make a legend of it, or to make a wondring at it in words, but to be followed by us, it is the mark whereunto we must tend, in drawing to perfection so neere as is possible, and as much as our frailty can afford. And otherwise, seeing wee be tolled therunto by Iesus Christ himselfe, not onely in words, but also by examples, which are as lively portraictures of the life, which we ought to lead here, in waiting for his glorious comming againe, we cannot exempt our selves from it without prejudice of our salvation, no, nor yet without bewraying that wee have no list to it. For were we rightly desirous to become happy, and to attaine to the endlesse life, which is promised us in Christ, we could not shew it better than in taking the way thereto, whereby we both may, and must attaine unto it.

And that way is none other, than to beleeve in Christ, and to walke as he walked. And that is Saint *Iohns*. meaning, where he saith, That he which saith he dwelleth in Christ, ought to walke as he walked, that is to say, he ought to endeavour to live as he lived. There are alwayes enow which

boast themselves to beleeve in Christ, or to be Christians, but the very mean to know

*Roasting  
Christians*

them,

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them, is to marke whether their whole endeavour be to follow Christ or no, which is as the badge of this so excellent profession, or as it were the faire coloured livery, whereby we shew and declare our selves to bee the same in deed, which we report our selves to be.

And certes it is not possible, that they which are not united & knit unto Christ, as his members, should be touched with a desire to resemble him, & to follow his steps. For the very thing wherein the union and conjunction are shewed, is, that the members doe shew themselves to be of the selfe same that the head is. And where that is not done, it is an evident prooffe, that the members are rotten, sencelesse, and void of the life which is in the head.

And in this behalfe I report me but to the judgement of man, who is wise enough of himselfe to attaine easily to that reason.

Not without cause therefore doth Saint Paul say, that we must bee of the same minde that Iesus Christ was of. For thereby, his meaning is to give us to understand, That wee which are members of Christ, must be answerable to him in unity of affection and will. Which thing hee teacheth yet more plainly in another place, where he saith, that wee bee grafted into Christ after the likenesse of his death and resurrection: meaning thereby, That wee which are joyned unto Christ, as an imple is to the stocke of a tree, ought so to live of his life, as there may not appeare any deformity in us, but that as he hath dyed, so we must dye also: and as hee is risen againe, so we must arise againe likewise, we must die (I say) unto sinne, and rise againe

unto

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unto newnesse of life; for that is the death  
and the life which he speaketh of.

Which thing I have said, to the end that  
we which boast our selves to bee Christs  
members, should understand, that our van-  
ting of that title is vaine, if we labour not  
to resemble him in all our whole life. And  
in what things? not in raising the dead, *Jo 11. 43.*  
in giving sight to the blinde, *Ma 9. 28.*  
the sicke, or in fasting forty dayes? *(for 7 Mar. 2. 3.)*  
these are miracles which he wrought both *Lu. 4. 38.*  
by himselfe, and by his Apostles, for the  
confirming of his doctrine amongst men,  
that they might receive it as heavenly, and  
comming from God; and he wrought them  
once for all, without any need of having  
them done again by us) but in following  
his vertues, as his faith, his obedience, his  
patience, his constancy, his temperance; his  
lowliness, his meeknesse, mildnesse, gentle-  
nesse, perseverance, diligence, earnestnesse  
in praying and thanksgiving, and many  
other things.

All the which he did, not to make a shew  
of them to us, but to traine us to the same by  
his owne example, not to impute them af-  
ter such a sort unto us, that we should bee  
held for such as himselfe is, without be-  
ing so indeed; but to the intent, that as hee  
did these, so we should doe them too, as hee  
himselfe saith, *Jo 14. 21.* and as Peter saith, *1 Pet. 2. 21.*  
to the end we should follow his foot steps.

And how shall we know that we bee in  
him, and are made partakers of his graces;  
but by our endeavouring our selves to  
keepe his commandements? And soorthly  
the onely meanes to know, and to bee as-  
sured in our selves, that we dwell in Christ, &  
Christ in us, is our keeping of his com-  
man-

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*1. Cor. 3. 4.* mandements, as *3. John* teacheth, adding further, That our knowing that he dwelleth in us, is by the spirit which he hath given us, because that by that spirit we endeavour to follow him, and to frame our selves to his will, whereby wee yeeld prooffe of the union that is betweene him and us. For even as the child-en of this world do willeth themselves to bee all one with the world, by following their worldly lusts, ambition, covetousnesse, and pleasures, which thing I say, also of the members of Satan: So in like case, the Christians shew themselves to be made one with Christ by his Holy spirit, when they follow Christ step by step, and make his Life to serve them, as a most perfect rule to lead their life by.

What remaineth then to be done in this case? Soothly, that we on our part do enforce our selves, by eschewing all floakfulness, which being hurtfull and noysome in all things, it is most hurtful and noysome in this behalfe; for so much as it is of such importance, that we cannot neglect it without wilfull disappointing our selves of our salvation and soveraign felicity.

This way is narrow and rough, *1. Cor. 7. 14.* fesse it so, as all Christians doe, and so doth Christ himself say it also. For as much as thereby we must forsake our selves to follow Christ (which is very painfull and hard to flesh and blood, which desireth nothing but her owne pleasures and commodities) no doubt but we feele it to be very bitter, and burdensome. But what for that? Yet must we take that way, without stopping aside one way or other. For this is the only way, which after many labours

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hard pinches leadeth in the end unto life. As for the other way, it is very broad, faire, and accompanied with great pleasure, but the end thereof (saith he) leadeth unto death. Now it is much better to goe by labour to rest, by tribulation to joy, and by death unto life, then contrariwise to goe by rest to labour, by joy to tribulation, and by life unto death: for look what thing commeth last, shall be everlasting.

What thing then should hold us backe, or hinder us in this race? If it be the world with all the goods, honours and pleasures thereof; let us understand, that all these things passe away, like an arrow which is shot at a white, the trace whereof is not perceived any more, when it is once past. h 1 Cor. 7. 13  
1 Jo. 2. 17.

If it be the roughnesse and uneasines of the way; let us consider how there is nothing so uneasie, nor so rough, which becommeth not easie and smooth by continuall use.

If it be the infirmity and weaknesse of our nature, let us thinke upon him which hath promised to stand by us, to helpe us, and to strengthen us; who being good will helpe us, and being Almighty will also strengthen us, conditionally, that we pray to him continually. Aske (saith he) and it shall be given unto you; seeke, and yee shall finde; knocke at the doore, and it shall be opened unto you; provided alway that we on our side doe straine our selves, for he helpeth not them that are idle and do nothing: he giveth his spirit, but it is to such, as feeling their own feeblenesse, and being displeased with it, doe earnestly desire and crave his spirit. To such as nothing aske, nothing he doth give. It is even he that worketh in us; Howbeit, not so long i Luk. 11. 28.  
k Mar. 11.  
12.  
l Luk. 11. 13.

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long as we our selves sleepe, not so long as we fold our arms acrosse, and much lesse so long as we resist him.

**Mat. 16.2** The Kingdome of G O D (saith Iesus Christ, suffereth violence m, and the violent pluck it to them. And who bee those violent? Those which being inflamed with great desire and zeale to fashion themselves like to their Head, doe offer violence and force to themselves, to the intent that their nature and flesh, being restrained and bridled, may not cast any impediment in the way of Gods spirit, which worketh in them, which feeling themselves cold and lazie, whether it be in praying to God, or in giving him thanks for all things, or in any work of godlines, either towards God or towards their neighbours, doe quicken and stirre up themselves without suffering themselves to go on, and to be overcome of their flesh; which take paines to marke all their owne thoughts and affections, and to restrain them from passing their bounds, and from roaving astray; setting a sure watch upon their mind, and following the counsell of the wise, because that from the  
**Mat. 5.17** mind cometh the well-spring of al evil, which knowing how easie it is for them to slip aside at every least occasion in the world, do sit good guard upon themselves continually, labouring to subdue and overcome themselves: and finally, which by Christs spirit doe incessantly crucifie the flesh and the lusts thereof.

And of a truth, we be of our owne nature so contrary to God, and so bent to the seeking of our owne selves, and our affections are so headie and vehement, and we be haled unto evill with so great force by

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by our flesh, that wee must not thinke that God can have his dominion in us, unlesse we use great force to overcome and subdue our selves to him.

Yet notwithstanding, there are some now a dayes, yea and a great some, who without taking much paine (I will not say without taking any at all) cease not for all that, to bragge afterward; that they be of Gods Kingdome, but they deceive themselves. For seeing that Gods Kingdome is righteousness, peace, and ioy through the holy Ghost, as saith Saint Paul, how can it have place in them, which suffer unrighteousnesse to raigne in them: And verily it is a suffering it to raigne, when they repress it not, according also as they shew in effect by their conversation, which is no better than the conversation of those whom they condemne.

I know well they have their shifts so: ie, saying, That we have no power at all, that we shall be flesh still as long as we bee in this life, and that we cannot proceed farre forward in this great frailty and weaknesse of our nature, but that Christ will supply all our wants, and not lay our sins to our charge. Yea verily, but when they say so, or rather flatter themselves after that manner, perceive they not how they degrade themselves from the degree of Christians? For if they cannot obey God, and doe the thing that hee commandeth, they have not Christs spirit, and if they have not Christs spirit, then are they not Christians. Saint Paul saith well, that the flesh neither will, nor can obey Gods law: but yet he addeth therewith, That Christians are not in the flesh, but in the Spirit. You  
be

Rev. 14. 17

Ro. 8. 9.

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benot in the flesh (saith he) but in the Spirit? at leastwise, if Gods spirit be in you. Whereupon it must needs follow, that they which cannot obey God, are in the flesh, and those (saith he) cannot please God.

*Who are fleshly.* Which reason may serve also to this saying of theirs, that we shall alwayes be flesh. For if we alwayes be flesh, we shall alwayes be still unchristian like: because that to be flesh, and to be Christians, are things that can by no meanes match together; I mean to be flesh in such wise, as to make none other trade than to follow a mans own lusts. For otherwise I deny not but that the flesh is still in us, so long as we be wrapped in this mortall body, to provoke us unto evill, and to make war against the Spirit, but not to follow the froward motions of it any more. For this standeth true, that whosoever followeth them, is not to be registred in the number of Christians. And therefore Saint *Paul* threatneth everlasting death to such as live after the flesh; specially after they have been taught, that they be alwayes subject unto damnation.

¶ Ro. 8. 13.

As touching our frailty and weaknesse, wherewith they thinke to prevaile continually against such as presse them with their duty: Surely I confesse with them, That it is great, and such as maketh even the holiest to be overthrowne and vanquished oftentimes by the Divell and their owne flesh, which thing they lament and bewaile; but as for to make a shield or defence of it, to sooth themselves in their vices, and to take license to follow their lusts; it is for such folke to doe, as seek all manner of occasion to doe evill & to rid away all regard of upright dealing & righteousness.



## A godly Preface.

teousnesse, which thing cannot agree with true Christians, whose whole study is to maintaine themselves in good workes, as they that know how ill it becometh those which professe themselves to bee made cleane by the blood of Iesus Christ, to turne back to the defiling of themselves againe. *1 Heb. 9. 14.*

Moreover, To say that Christ will supply all our wants, and not charge us with our sinne, whereunto wee have yeelded our selves so freely and willingly, after wee have knowne him, seemeth in my judgement to tend to none other thing, than to make Christ a cloake for our vices, and to take occasion of his grace to flatter and maintaine our selves in them, which cannot bee done without manifest wickednesse.

For seeing that Christ maketh us partakers of his grace, upon condition that we shall lead a life both pure, holy, and becoming him, and to bring the same to passe, doth promise us his Spirit, so we aske it of him in faith: if we doe the contrary, it will not be without doing him wrong. Where-through it will come to passe, That wee shall bereave our selves of the benefit of our Redemption, and make our selves unworthie thereof. For (as S. Iohn teacheth us) Christ his blood maketh none cleane, save those which walke in the light, as God is light. *1 Io. 1. 7. 9.*

But I beseech these men in the name of God, to consider these things advisedly, and to thinke earnestly upon this saying of Christs, that, Not all they which say, Lord, Lord, shall be saved, but they which doe the will of his heavenly Father. Neither *Ma. 7. 21.*  
words

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words nor ceremonies doe prove folke to be Christians, children of God, faithful ones, members of Christ, and chosen of God (which are titles wherwith they deck themselves, as with things which belong peculiarly and onely unto them) but their deeds and their love proceeding from a pure heart, from a good conscience, and from an unfained faith.

Let us then conclude, that the only true marke of Christians and right believers, is love, without the which, a man may well talke of Christ, and of the Gospell, and he may well have the Sacraments, and all the godly ceremonies that can be devised, and yet all shall be nothing.

1 Co. 13. 1.  
23.

And would God that the Christians of our time, as well the one sort as the other (for alas, they be divided asunder) had put it well in use these former yeares. For then should wee not see now so much hatred, heart burning, cruelty, meddling, sedition, part-taking, treason, treachery, desired revenge, and other infinite mischiefes that raigne amongst us. Neither should blood have beene shed after such a sort, and in so great aboundance as it is, and yet still shall be, unlesse God, using his absolute power restrain mens minds, which are now fiercely bent, and flattered one against another, so as they may not be able to bring their desires and passions to passe, and that they also on their side do suffer themselves to bee bowed; by acknowledging their faults, and by having recourse to the remedy of repentance, which is the only meane to appease Gods wrath so kindled against us: and at a word, doe turn their rage and cruelty into mildnesse and charity.

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And to lay forth the matter yet more particularly, the Christians are those which crucifie the flesh, with the lusts and affections thereof. The Children of God are they that are led by Gods spirit y, and not by the Divels spirit, nor by their own affections. The faithful are they which not only repenting themselves truly, doe trust in Gods mercy through Iesus Christ, but also doe exercise themselves in all good workes, and as *3. Peter. 2.*, doe endeavour to shew in their Faith, strength, in their strength skil, in their skill, staidnesse, in their staidnesse patience, in their patience, godlinesse, in their godlinesse, brotherlinesse, and in their brotherlines, lovingnesse. The members of Christ are they that take paines to frame and fashion themselves like unto their Head, as much as can be in this life; assuring themselves that it is not possible for the Head to be of one wil, and the members of another. Gods elect or chosen are they that endeavour to be holy and unblamable before him in love.

*Marks of  
Christianity.  
x Gal. 5. 24  
y Ro. 8. 14.*

*{ 2 Pe. 1. 3 }*

*¶ Eph. 1. 22;*

Those those be the marks wherby a man may and ought to discerne them from the unbelievers, the heathenish, the unholy the children and limmes of the Divell, and finally from all kinds of false Christians.

In respect whereof it is not amisse to alledge the saying of Saint *Augustine*: The wicked man (saith he) may have baptism, he may have the gift of prophesying, hee may receive the Sacrament of the body and blood of our Lord, he may beare the name of a Christian, and have Christs name in his mouth, and he may have other vertues; but *charity* is the thing which the wicked cannot have, it is peculiar to the

*b Aug. de  
laude Char-  
itatis.*

*unig*

## A godly Preface.

true Christians. And therefore (saith he)  
let every man examine himselfe what he  
loveth, and thereby he shall finde to what  
City he belongeth: if he loveth the world  
and worldly things, that is, to wit, fleshi-  
nesse, money, or honour, he is a Citizen of  
Babylon: But if he love God, he is a Citi-  
zen of Ierusalem. He is good and righteous,  
and therefore hee must not doubt, but  
that God will at that day give  
unto him the Crown of

Righteousnesse.

Amen.

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The first booke

Wherefore if any would fully understand, and with pleasure attaine to the knowledge of our Saviours words, he must indeavour to frame his life after his example.

What availeth it thee subtilly to dispute about the Trinity, if thou lacke humility, and so displease the Trinity?

Doubtlesse darke sayings make not an holy man: but a vertuous life bringeth into the favour of God.

For my part, I had rather find my selfe converted from sinne, than cunningly define what sinne is.

If thou hast the whole Bible; yea, and the sayings of all Philosophers too at thy fingers end, what art thou the better if thou be out of charity and the favour of God?

Vanity of vanities, and all is vanity f, save only to love, and to serve God sincerely.

When all is done, the true Wisdom is g, by contemning the world, to go on towards heaven.

It is vanity for a man to seek transitory riches h, and to trust in them i.

It is vanity to hunt after preferment k, and to be puffed up l.

It is vanity to follow and favour the lusts of the flesh m, which one day



## of the imitation of Christ.

thou wilt rue full grievously.

Vanity it is to desire a long life *m*, *m* VVis. 4. 8.  
and not to care for a good life *n*. *n* Ro. 8. 18.

It is vanitie to behold the time present, and not to fore-see what will come hereafter *o*.

And vanitie it is to cover those things which passe away most swiftly *p*, and not to hasten thither where is joy without end *q*. *o* Si. 18. 23.  
*p* 2 Pe. 3. 10.  
*q* Re. 5. 16.

Forget not the proverb *r*; The eye is not satisfied with seeing, nor the eare with hearing. *r* Ecc. 1. 8.

Wherefore endeavour thou to withdraw thy selfe from the love of this world *s*, and looke on things which are not seene *t*. For they which give the reines to their desires *u*, both defile their consciences with sinne, and stay their soules through Gods displeasure *x*. *s* Ioh. 3. 15.  
*t* Col. 3. 12.  
*u* 2 Co. 4. 14.  
*u* Iam. 1. 1.  
*x* VVis. 1. 3.  
12. 15.

## CHAP. II.

Against vaine-glory in spirituall things.

**A**LL men naturally desire to know: but what is knowledge without the feare of God *a*?

The most simple Coun- *a* 1 Co. 13. 2.  
2 Cor. 8. 7.

## The first Booke

trie swain fearing God, is better than  
a proud Philosopher which stareth  
upon the starres, and careth not for  
himselfe *b*.

*b* Luk. 12. 36, 37. Hee which knoweth himselfe tho-  
roughly, esteemeth of himselfe but  
lightly, *c* and weigheth nought the  
praise of men.

If I had all knowledge, and had not  
*d* 1 Cor. 13. 2 loved, what would that profit me be-  
fore God, who will judge me accor-  
ding to my deedes *e*?

*e* Psal. 62. 12. Study not over-earnestly for know-  
ledge, for that is but a vexation of  
the spirit, *f* and a deceiving of the  
minde.

For learned men commonly would  
*g* 1 Cor. 3. be knowne and accounted wise *g*.

Many things there be, which knowe  
but little, if they doe any thing,  
profit the soule: and he is extreemly  
foolish, that casteth his minde upon  
any thing which tends not unto his

*h* Mat. 6. 33. everlasting wel-faire *h*.

Luk. 12. 31. Much words doe not satisfie the  
mind, but a good conscience is a con-  
tinuall feast, and maketh a man with  
boldnesse to approach before God.

By how much thou knowest more,  
and better things than other men, by  
so much shall thy paines be greater,  
and

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and more grievous than others, un- 1 Luk. 22. 27  
lesse thou live by so much better and 16. 23.  
than ocher folkes. 1 am. 4. 7.

So then let none art, nor know-  
ledge make thee proud: but having  
knowledge, be thou more humble m.  
And if in thine opinion, thou know- m Ec. 1. 13.  
est much n, know thou that far more Ro. 11. 20,  
things there be which thou knowest na Ti. 6. 3.  
not: and never be proud, man, but  
confesse thine ignorance.

Why preferrest thou thy selfe be-  
fore others o, seeing that many there o Jer. 9. 13.  
be better learned, and more skilfull 1 Cor. 1. 19.  
than thy selfe? 1 Tim. 1. 7.

If thou wilt be learned, and know  
indeed, then studie, to be unknowne, 1 Cor. 2. 1.  
and to be obscure p.

For the true & perfect knowledge  
is to know and abase our selves: and  
he which will esteem lightly of him-  
selfe, and greatly of others q, is q Phil. 2. 3.  
doubtlesse a wise and perfect man. Ro. 10. 13.

When thou seest one openly r of-  
fend, & grievously to transgres, co-  
ceive not by & by better of thy selfe  
than of him, for thou knowest not  
how soone thou maist fall thy selfe s 1 Cor. 1. 22.  
14. 3. 2. 13.

For in very deed wee are fraile t,  
but thinke none more fraile then u Gal. 6. 3. 1  
thy selfe u.

## The first booke.

## CHAP. III.

*Of the true knowledge, or knowledge of the truth.*

**H**Appy is that man whom the Truth it selfe *a*, not letters, nor figures, which vanish, doth teach.

For our owne opinions and senses, do many times deceiye, and seldome profit us. What availeth it subtilly to dispute about obscure & darke things *b*, the ignorance whereof, shall be no hinderance unto us at the day of judgement *c*?

*a* Wisd. 6. 4.  
*b* 1 Cor. 14. 6.  
*c* 2. Cor. 2. 6.  
*d* 1 Cor. 13. 2.

Certainely, it is egregious folly to bend our wits unto curious and hurtfull things, neglecting profitable and necessarie matters: to have a thorow insight in prophane things, and to have no sight at all in Gods will and word *d*.

What should we passe for tearmes and questions *e*? For hee is rid from sundry opinions, whom the everlasting Word doth speake unto.

For by one word all things were made *f*: and one word all speake; one word which was in the beginning, speaketh

*e* Tit. 3. 9.  
*f* Joh. 1. 1. 3.  
*b*. 1, 10.

*of the imitation of Christ.*

Speakeeth unto all, without whom no man *g*, can either judge or understand *Lu. 10. 22.* the truth.

Now hee, to whom all things are but one thing, which draweth unto one thing all things, and seeth all things in one thing *h*, doubtlesse abideth both constant in mind, and continually in God. *1 Ioh. 7. 11.*

O God, which art the truth, make mee one with thee in perpetuall charitie *k*. *1 Ioh. 14. 6.*

Many times to read much, and to heare much it irketh me: whatsoever I can either wish or desire, it is in thee *l*. *1 Ioh. 4. 16.*

All teachers be ye silent *m*, and all creatures hold your peace *n*, but speake Lord, speake thou onely unto me. For the higher one is to himselfe, and the lesse hee wandreth abroad, the more easily he conceiveth, and the more excellent things, because he taketh the light of his understanding from above. *1 Mat. 23. 8.*  
*in Za. 2. 13.*  
*a Heb. 12. 19.*

A pure mind and a constant is not distracted divers wayes, because it doth all things to the glory of God, & laboureth earnestly to be free from selfe-love. For what doth more hinder and hurt a man, than

*Mat. 6. 21.*

Better to be wel mannered  
than well learned.

8

Chap

*The first book of*

p Eph. 4. 22.

Iam 1. 13. 14

the unuly affections of the minde p

A good and godly man, before he  
goeth about any matter, consulteth  
first with himselfe q, and is never  
drawne away by wicked affections,  
but maketh them to serve at the com-  
mandement of reason.

q Sir. 37. 16.

Of all combats, the foremost is to con-  
quer our selves; and of all cares, the  
chiefest should be to waxe strong a-  
gainst vice, and continually to profit

r Eph. 4. 11.

12. 13.

Col. 2. 1.

2 Pet. 3. 18.

1 Rom. 7. 18.

11 Cor. 13. 9.

more and more in vertue & holines

The greatest perfection of this life

is not without imperfection f, and

when we are best learned, we are ig-

norant in many things g.

To conceive modestly of our

u Pro. 3. 11.

Gal. 6. 3.

21 Co. 13. 2

selves u, is a readier way unto happi-

nesse, than earnestly to study to bee

deepely learned x.

And yet is not science or know-

ledge to be contemned, because be-

ing rightly considered it is good, and

allowed of God y. But for al that, the

goodnesse of man z is better than his

knowledge, and a good life is to bee

preferred before learning a.

y 2 Cor. 12. 8

z Pro. 19. 22

1 Tim. 4. 6.

a Si. 19. 25.

But because many desire to know,

rather than to please God, it falleth

out commonly that they erre, & reap

either no fruit, or very little, by all

their

their

their study *b.*

*b* 1 Cor. 4.

19. 20.

Now would they bee as earnest in rooting out vices, *c* and in planting vertues, as they are diligent in proposing questions, certainly both the rude multitude would be more vertuous, and the learned sort more sage than they are.

*c* Mat. 5. 7.

8. 36.

Mat. 12. 35.

36.

Assuredly at the day of judgement we must tell, not what we have read, but what we have done *d*: & how religiously we have lived, not how rhetorically we have perswaded.

*d* Mat. 23.

34.

Rom. 2. 6.

2 Cor. 5. 10.

Rev. 22. 12.

Goe to then, where be now those masters so famous, & so pointed at in their life time *e*, whose places such have, as perhaps never think on the: In their life time who but they? now where are they? so quickly vanisheth the glory of the world *f*. Now if they had lived according to their knowledge, (and known rightly the Word of God) then had they studied to their everlasting praise and profit *g*.

*e* 1 Cor. 1. 11.

*f* Eccl. 12. 3.

2. 3. &c.

*g* Psal. 119. 6.

Alas, how many, even of the learned sort, perish in this world for lack of the feare of God *h*! And because they covet to be rather famous than vertuous: they are carried away with vaine imaginations *i*.

*h* Eccl. 1. 17.

14. & 33. 18.

*i* Rom. 1. 21.

So that in truth, he which giveth

C. 5.

much

## The first booke

k Clo. 2. 14. much *k* is famous, he which despiseth  
 Ep. 3. 17. 18. glory *l*, is glorious: hee which hum-  
 1 Mat. 13. v. 8. bleth himselfe is honourable *m*, hee  
 &c. which counteth all things but dung  
 Mat. 1. 4<sup>e</sup> to winne Christ *n*, is prudent: and he  
 m Pr. 3. 33. is learned indeed; which abandoneth  
 Ju. 18. 14. his own will, to do the will of God *o*.  
 n Ph. 3. 8.  
 o Job 7. 16.  
 17 18.

## CHAP. IV.

*Wisedome must bee used in all our dealings.*

a 1 Ioh. 4. 1. **B**eeleeve not every saying or spirit,  
 but examine the matter wisely  
 by the Word of God.

b Gen. 6. 5. For alas, naturally we are given *b*,  
 both to thinke and speake rather ill,  
 than well of others.

But good men beleeve not every  
 c Gen. 8. 21 mans words, because they know how  
 Ps. 115. 41. that we are prone alwaies, unto evil,  
 Is. 19. 16. and that the best offendeth with his  
 Iam. 3. 2. tongue *d*.

e Tob. 4. 18. It is a point of great wisedome, to  
 Iam. 1. 19. be neither heady *e*, in our actions, nor  
 f Pro. 17. 12. obstinate in opinion *f*. As great wise-  
 g Job 22. 11. come it is, neither to beleeve every  
 12. mans words *g*, nor by, and by to re-  
 Si. 12. 4. hearse that which hath been told *h*.  
 Pro. 17. 4.  
 h Si. 19. 7.

Take



*of the imitation of Christ.*

Take counsell of a godly man *i*, *i* Si. 17. 10.  
whom thou knowest to keepe the  
Commandements of God, and follow  
the counsel of the wise *k*, before thine *k* Pro. 12. 15.  
owne fantasies. A good life maketh  
a godly wise man *l*. *l* Pro. 9. 19.

The more a man humbleth him-  
selfe before God *m*, the more wise he *m* Pro. 14.  
is, and quiet in all his affaires.

## CHAP. V.

*How to read and studie the holy Scriptures  
with profit.*

**L**ooke in the holy Scriptures for  
truth, not for eloquence, & read  
them with that mind whe ewith  
they were written, for thine everla-  
sting profit *a*, not for a polished *a* Io. 5. 30.  
phrase.

Study as well godly Books, though  
they be rude *b*, as workes both elo- *b* 1 Cor. 1. 6.  
quent for stile, and profound for me-  
thod.

Respect not in the Author either  
learning or ignorance, but let the  
pure love of the simple truth allure  
thee to reade *c*, and never marke who *c* Ps. 43. 1.  
speaketh, but what is said.

Men die *d*, but the word of God *d* Ps. 12. 8.  
shall

The first booke

**e** Esa. 49. 8. shall stand for ever **e**, & God sundry  
**Psa.** 100. 5 waies speaketh unto us, not respec-  
**Psal.** 117. 2: Etting our persons **f**.  
**f** Gal. 2. 6.

Many times through our own cu-  
**2** Pet. 1. 17. riosity, we profit little in the reading  
**Deu.** 10. 17. of good bookes, whilst wee stand to  
discusse those things which ought  
simply to be over-past.

If thou desirest to reape commo-  
dity, read with all humility **g**, sim-  
plicity and zeale, and never covet  
to be counted learned **h**.  
**g** Esa 66. 2.  
**h** Ier. 9. 23.

Be questioning alwayes with god-  
**24:** ly men, & hearken with silence un-  
**1** Cor. 1. to their sayings **i**, be not offended with  
**29, 31.** the darke speech of thine elders, for  
**1** Sira 6. 36. they never speak without cause why.  
**Pro.** 13. 20.

CHAP. VI.

That inordinate and carnall affections must  
be mortified.

**W**hensoever a man doth covet a  
thing immoderately, straight-  
way his minde is out of quiet.  
**a** Pr. 18. 14.  
**Esa** 48. 22.  
**Ia.** 5. 13.

**a.** The proud and the covetous be e-  
**b** pr. 13. 10. ver vexed **b**. but he which is poor **c**,  
**Pro.** 15. 3. and meeke in spirit **d**, liveth in great  
**Eccle.** 5. 9. ease **e**.  
**c** Mat. 5. 3.  
**d** Mat. 11. 19.

**e** Pro. 1. 16. Hee which doth not mortifie the  
**Ma.** 11. 10. inor-

## of the imitation of Christ.

inordinate affections of his minde *f*, *f* Ro. 8. 13d  
may easily be carried away to wickedness, and with trifling things be overcome. *Gal. 6. 8*  
*Col. 3. 5*

He that is weak, worldly, and carnal *g*, can no waies withdraw himself from earthly desires *h*, and therefore when he resisteth them, it grieveth him; when he is contraried, he fretteth, and if he fulfil his mind, he sinneth, and by and by doth wound his conscience *i*, because he followeth his desires, which instead of that peace which he looked for, bring continual disquietnesse *k*. *Ro. 8. 5. &c*  
*h Gal. 5. 17*  
*&c.*  
*i Lam. 1. 15*  
*Ro. 2. 5 &c*  
*k pro. 11. 13*

Wherefore, the true quietnesse of minde is attained, not by following, but by resisting wicked affections *l*, and remaineth in him which is fervent, & godly zealous *m*, not in carnall and worldly men *n*. *11 pet. 12. 17*  
*m Gal. 5. 22*  
*n Ro. 13. 14*

## CHAP. VII.

Against vaine hope, and vaine glory.

**I**T is a vain thing to trust either in man *a*, or in any other creature *b*. *psal. 62. 1*  
*&c.*  
Bee not ashamed to bee in subjection to others *c*, for Christs sake, *Ier. 17. 5*  
*b psal. 29. 7, 8*  
*c Gal. 5. 13*

## The first Booke

fake, nor if thou be poore in this pre-  
d Mat. 5. 3. sent life.

Depend not upon thy selfe, but put  
e Pro. 13. 5. thy confidence in the Lord e. Do thy  
part notwithstanding; and God will  
f Mat. 53. 4. blesse thine endeavour f.

Trust not in thine own knowledge,  
neither doe thou repose any confi-  
g Ps. 138. 8. dence in the wit of man g, but only in  
i Iam. 4. 6. the Lord h, which exalteth the hum-  
i Pet. 5. 5. ble, and bringeth downe the proud i.  
k Ier. 9. 23. Glory thou neither in thy riches k  
l Cor. 1. 31. if thou have much, nor of thy friends

l Iam. 1. 17. if they be mighty, but in the Lord,  
m Ier. 9. 23. who both giveth all things l, & gladly  
would give himself afore all things m.

Be thou proud neither of thy beau-  
ty, nor bignesse. For a little sickness  
doth both deforme the one, and cor-  
n Job 2. 7. sume the other n.

Like not over-well of thy selfe, if  
thou have a good wit, lest thou offend  
God thereby, which gave whatsoever  
o I Cor. 4. 7. good thing thou hast by nature o.

Thinke not thy selfe better than  
p Lu. 16. 11. other men p, lest God who knoweth  
Mat. 3. 3. 4. what is in man q, condemne thee q-  
q Ier. 2. 25. terly for thine arrogant conceit.

Doe thou well: Take heed of  
pride, God judgeth not as man doth  
r For that commonly displeaseth  
i I Sa. 16. 7. him,

Chap. 8. is Fly wicked company.  
of the imitation of Christ.

him which pleaseth man f. fEsa. 55. 8.

If thou hast any goodnesse in thy  
selfe, think that another hath more z, t 1 Cor. 14. 2.  
so shalt thou alwayes retaine the true  
modesty of mind.

To debase thy selfe even under all  
men can never hurt thee, but to prefer  
thy selfe afore one man, may easily  
condemne thee u. u Lu. 18. 11.

The humble man is alwayes in qui-  
et x, but the haughty mind fumeth  
commonly with indignation y. x 12. 13.  
y 12. 13.  
x 1 Pe. 5. 5. 6.  
y 1a. 4. 1. 2.

CHAP. VIII.

*What company is to be followed, or  
refrained.*

**O**pen not thine heart unto every  
man a, but communicate thine  
affaires to the wise and godly b. a Si. 8. 9.  
b Si. 37. 12.

Acquaint thy self with reverend old  
men c, and delight not much in the  
company of youth and strangers. c Si. 8. 3.

Flatter not the wealthy d, and take  
heed of the mighty e, joyne thee to  
thine equals f, which are godly g, and  
do that which is honest h, and for the  
publike welfare i. d Si. 13. 24.  
e Pro. 23. 3.  
f Si. 13. 16.  
g Sam. 22. 4.  
h 2 Ti. 2. 2.  
i Ep. 4. 11.

Bee familiar with no woman, un-  
lawfully,

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k pro. 5. 3. 8. lawfully k: but generally commend  
pro. 15. 39. as many as are good l.

pet. 3. 6

Wish to be familiar but with God  
onely, and his holy Angels m, and  
utterly avoid the company of some  
men n.

m ph. 3. 30.

n pro. 2. 24.

& 29. 24.

Sir. 19. 3.

o Ro. 12. 18.

2 Thes. 3. 2.

p 1 Cor. 5. 7.

psal. 16. 4, 5.

Have peace with al men o, but not  
familiarity p.

Many times it falleth out, that we  
love a stranger through the report of  
others, whom afterwards we hate, ha-  
ving tried his conditions. And many  
times we displease others by our lewd  
behaviour, whom wee thought wee  
should please right well, if wee had  
but their acquaintance.

CHAP. IX.

Of Obedience and Subie-  
ction.

a 1 pet. 3. 13.  
15.

b Eph. 6. 6.

Colo. 3. 22.

IT is greatly for our behoof to live  
under others a, not as we list our  
selves, and at more ease live subiects  
than Rulers.

Many obey for feare b, rather than  
for love, and grudgingly, not gladly.  
But such as can never have the liber-  
tie of mind, before they obey both for

## of the imitation of Christ

conscience e, & for the Lords sake d. c Rom. 13. 6

Wherefoever thou becommest, d 1 Pe. 2. 13  
looke never to live at ease, unlesse  
thou keepe thy selfe within thy cal-  
ling, and obey thy superiours.

The opinion and change of places  
hath deceived many a man.

Every man by nature would fol-  
low his owne minde, and favoureth  
such as are of his opinion: but if we  
feare God, we will sometime change  
our mind for quietness sake e.

For who is so wise that hee know-  
eth all things f? Therefore trust no  
too much unto thine own opinion g,  
but willingly give eare to the judg-  
ment of others h.

e Pla. 32. 74.  
Rom. 12. 13.  
f Ro. 12. 6.  
1 Cor. 12. 8.  
g Pro. 3. 5.  
h Pro. 12. 8.  
15.

And albeit thou stand in a good  
matter, yet if it be more expedient  
to have it otherwise, alter thy mind,  
and thou shalt doe better i.

i 1 Cor. 9.

I have heard many times, that it is  
easier, yea better, to heare and take,  
than to give counsell k. & he bewrai-  
eth his pride and pertinacy l, which  
will stick in an opinion, though it be  
good, if wiser than himself, through  
deeper judgment and circumstances  
would have it altered.

k 19.  
l Pro. 11. 27.  
1 Pro. 31. 9.

Against

CHAP. X.

*Against idle meetings, and vaine-  
talke.*

a Ma. 14.

23.

b Pro. 10. 14.

**S**Hunne the common meetings of  
men as much as thou canst a. For  
to talke of worldly matters b, doth  
greatly hurt us, mean we never so well.

The reason is, we are easily drawn  
away with vanitie. And for my part,  
I have wished many times that I had  
bene silent and absent.

Now, if any would examine the  
cause why so gladly we chat and pra-  
rie together, seeing we seldome speak  
without offence to God, and hurt to  
our conscience, he shall find it to be  
even comfort forsooth, and recreati-  
on. For the more earnestly we covet  
& desire a thing, or the more certain-  
ly we know any evill to bee towards  
us, the more vehemently wee love to  
talke and thinke thereof, albeit com-  
monly to small profit or purpose.

For this outward comfort doth  
not a little hinder the inward conso-  
lation.

Wherefore, wee are to watch and  
pray c, that wee spend not the time  
idly d, and if we will, or must of ne-  
cessity

c Ma. 24. 41.

d Ma. 12. 36.



## of the imitation of Christ.

cessitie speake, let our spech be good  
to the use of edifying e, that it may e Eph. 4. 29  
minister grace unto the hearers.

To babble much wee should not  
use, both because the custome there-  
of is naught, and for that in many  
words there cannot want iniquitie f. f Pro. 10. 19.  
But godly spech greatly availeth to  
a vertuous life g, especially where g Pro. 10. 11.  
men of like minds and spirit are cou- Pro. 18. 20.  
pled together in the Lord. Luk. 6. 44.

## C H A P. XI.

*How to come to quietnesse of mind, and a  
godly life.*

**W**ould wee not intermeddle a, a 1 Tim. 5. 22.  
with other mens doings and  
sayings, wee might live at great ease  
and quietnesse. But how is it possible  
that hee should be quiet, which busi-  
eth himselfe with those matters that  
touch him not; which picketh occasi-  
on to goe abroad, and little or sel-  
dome can keepe himselfe at home?  
Blessed are the meeke b: for they have b Mat. 5. 5.  
much rest c. c Mat. 11. 29.

In old time many attained unto  
singular perfection, and were zealous-  
ly

The first booke

d Col. 3. 5.

2 Pet. 2. 4.

e Luk. 21. 44

1 Co. 7. 32.

f Rev. 3. 15.

g Rom. 6. 2.

2 Pet. 1. 12.

h Ro. 6. 12.

Ro. 8. 1. &c.

i Luk. 8. 43.

Mar. 5. 26.

k Psal 44. 1.

l Eph. 6. 10.

m 2 Cor 12.

13.

lie addicted to the contemplation of heavenly things. And how so, they mortifie their earthly members. We loose the bridle to all beastly desires, and care altogether for temporal trash. Seldom, if at all, we subdue our affections indeed, neither decline we to profit more and more daily in well doing. If therefore we remain in religion, either cold, or luke warm, what marvell?

But were we dead unto our own selves, and not intangled inwardly with perturbations, doubtlesse we should taste the unspeakable sweetness of a godly life, and be inflamed with a burning desire of celestiall things.

For in very deed, the greatest (if not the whole) let from goodnes is, because wee were in bondage to vile affections, and labour not to follow the foot-steps of the faithfull.

Hence it is, that if we be never so lightly touched with adversitie, wee are marvailously dismaide, and seek help of man, which cometh from the Lord, k.

Now would we keepe our places, like valiant souldiers, the Lord would help us from above. For he is ready to assist them which serve him, and will

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will give us victory, if wee fight his  
 bartell n. But if we place our religion n Ia. 1. 13.  
 in doing those outward things, in  
 short time our Religion with them,  
 will utterly decay.

o Col. 2. 23

Wherefore the axe must bee laid  
 unto the root p and our wicked af-  
 fections cut off; which is the onely  
 way to finde rest for our soules. p Mat. 3. 10

If every yeer wee would root out  
 a vice from our minds, oh how quick-  
 ly should we prove good men: but  
 alas, we see by experience, that after  
 many yeares, wee are worser than  
 when at the first we professed religi-  
 on. And he is an holy man counted  
 now a dayes, which can retain a part  
 of his first & former zeale, yet shold  
 the fire of godlinesse increase daily  
 and be inflamed more and more.

The remedy whereof is, at the be-  
 ginning to straine our selves, so shall  
 we afterward do al things at pleasure

I confesse indeed, it is hard to  
 leave old woonts q: and as hard, yea q Luk. 9. 59  
 harder for a man to bridle his affec-  
 tions. At the beginning therefore strive  
 with thine inclination, and leave a  
 wicked custome, lest otherwise when  
 you would, you cannot so easily. For  
 it is impossible that we should van-  
 quish

*The first booke*

quish and subdue mighty, which can  
not overcome light & trifling things.

Oh, if thou wouldest consider what  
quietnesse to thy selfe, & joy to others  
thou shouldest bring by godly and  
good behaviour, doubtlesse thy chiefest  
care would be how to live in the  
sight of God religiously, and honestly  
in the eyes of men.

Luk. 13. 7.

## CHAP. XII.

*Of the profit gotten by adversitie.*

**I**T is good for us sometimes to suffer  
affliction. For it maketh us to  
know our selves in this World, and  
to repose no confidence in any creature.  
It is good for us sometime to be ill  
spoken of, & ill thought of, although  
wee deserve not the same. For that  
bringeth to humility, and driveth  
from pride: And the more earnestly  
wee call for the testimony of God  
in our conscience, when wee are  
contemned among men, and of no  
credit.

a Pl. 19. 67.

b Chr. 10. 9.

Pl. 18. 5. &c.

c Mar. 5. 11.

d 2 Sam. 6.

10: 11. 12.

Rom. 5. 3.

e Ro. 8. 16.

1 Pet. 4. 14.

f Pl. 9. 4.

2 Cor. 1. 9.

So that every man ought so to de-  
pend upon God, that hee need not  
care

care

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care for any worldly comfort.

For a good man the more hee is troubled, either outwardly in body, or inwardly in mind, the more hee considereth how greatly hee standeth in need of Gods assistance, without which, he seeth he can doe no good *g*. Then he sorroweth and sobbeth, and desireth to bee delivered from miserie: then it grieveth him to live any longer *b*, and wisheth to bee loosed, and to be with Christ *i*, and then hee perceiveth full well, that in this life we cannot finde perfect peace, and security *k*.

*g* Phi. 2. 13.

*h* Ro. 5. 31.

*i* Phi. 1. 24.

*k* To. 16. 30.

Rev. 7. 16.

## CHAP. XIII.

*That no man either is, or hath bin without temptation, and how both to suffer and resist the same.*

**A**S long as wee live in this world, we cannot be without temptations and troubles. And that made Iob to call mans life here on earth *a*, the dayes of &c.

*a* Iob. 7. 1.

Wherefore it standeth every man upon, to thinke hereof, and to watch in prayer *b*, that the divell have no vantage against us, which never slee-

*b* Mar. 14. 36.

Mat. 26. 41.

peth

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c1 Pet. 5.8. peth, but rangeth about alwayes see-  
 Rev. 12. 12. king whom he may devour c.  
 d Sirac. 2. 1. The best man is tempted sometime  
 1 Cor. 16. 13 d, and to be utterly without tentati-  
 Heb. 12. 8. on, it is impossible.

e. Ia. 1. 21. Yea, expedient it is sometime that  
 f Heb. 12. 11. we be tempted e, though we like not  
 Psa. 119. 67. thereof f, for thereby we are hum-  
 g. Job. 5. 17. bled, purged g, and instructed b.  
 Wisd. 3. 5. All the holy Fathers have endured  
 h Heb. 12. 5. rentation, and beene schooled ther-  
 Sirac. 8. 12. byi, but they have fainted under the  
 i Pet. 1. 6. 7. same, and utterly cast away k.  
 Iudg. 8. 25.  
 k Luk. 8. 13.  
 Heb. 12. 8.

There is no calling so holy, nor  
 place so solitary, but you shall finde  
 there, both trouble to try you, & ad-  
 versitie to disquiet you; no, let not  
 man looke in this life to be free from  
 tentation. For wee have that in our  
 selves which tempteth us, insomuch  
 as we are born in concupiscence, and  
 conceived in sinne m.

l Ia. 1. 14i

m Psa. 51. 5.

Tentations come upon tentati-  
 on, miseries upon miseries, and al-  
 wayes we have somewhat to suffer,  
 because we are fallen from the estate  
 of our felicity n.

o Gen. 2. 24. Many whilst they shun some trou-  
 o Mat. 26. 17 bles, fall into worser o. For they are  
 p Mat. 6. 56. not avoided by flight onely p, but by  
 q Esa 30. 18. patience q, and true modesty ma-  
 Luk. 11. 18. keth  
 La. 1, 2, 3.

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keeth to prevaile over enemies.

He which only outwardly shunneth  
temptations, and plucketh not up the  
root from whence they do spring is so  
far from escaping them, that they  
assail him the sooner, and make him  
much worse than he was before.

Mat. 12. 45.

By sufferance, through Gods grace  
thou shalt more prevaile, than by  
stubbornnesse and resistance.

Heb. 6. 4.

1 Rom. 5. 3.

1 Jam. 1. 12.

1 Co. 10. 10.

In thy trouble, use counsell. If thy  
neighbour be afflicted, give him no ill  
words, but comfort rather, which  
thou wouldest have thy selfe, if thou  
wert in his case.

Gal. 6. 1.

Job 6. 14.

Then cause of all wicked tentations  
is inconstancy of minde, and lacke of  
faith. For as a ship without a sterne,  
is carried to and fro with wind and  
weather, so the wavering, and un-  
constant man is diversly tempted.

Mat. 8. 16.

Mat. 18. 31.

1 La. 1. 6. 8.

As fire tryeth Iron, so temptation  
tryeth man. What wee are able to do  
we know not many times: but what  
we are temptation shewes.

Wis. 3. 6.

Sirac. 5. 2.

1 Cor. 3. 13

1 Jam. 1. 12.

To avoid temptation, it is good to be  
circumspect at the beginning of the  
same. For the enemy is the more ea-  
sily overcome, when wee shut the  
dore of our understanding against  
him, and meet him at the threshold.

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as soone as he begins to knock. And therefore said a certaine I oet right well to this effecte.

*e Ovid in his*

*3 book De arte amandi.*

*Learn before*

*thou speake,*

*and use phy-*

*sick or euer*

*thou be sick.*

*Si. r8. 28.*

*The steps to*

*sinne.*

*If thou be sicke, prevent the worst,  
And seeke for remedie at the first;  
For when a sicknesse hath taken root,  
If thou take physick, it will not boot.*

For first commeth into our mindes a barecogitation of evill, then followeth a strange imaginatio, out of which proceedeth a wonderfull delectation, wicked motions, and assent unto sin: and so by little and little, the malicious enemy entreth in, when at the first he might easily be kept out.

Whereby this we get, that the longer we tarry before we resist, both we are the weaker when we do resist, and our enemy the stronger whom wee must resist. Some, as soon as they begin to amend their lives, others at their end, and divers al their life time are tempted and afflicted: againe there be, which are but lightly assaulted: which thing God, who worketh all things for the safety of his Elect, bringeth to passe according to the wisdome and equity of his heavenly will.

*e Rom. 8. 8.*

And therefore we must not despaire when we are tempted, but so much



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much the more earnestly pray unto God, that he would vouchsafe to help us in all extremities, & according to the words of Paul *f*, give issue that we *f* 1 Co. 10. 13. may be able to beare our tentation.

So then in all tentations and troubles, let us humble our selves under the mighty hand of God *g*. For hee *g* 1 Pet. 5. 6. exalteth the humble and mecke *b*. *b* 1 am. 4. 10.

In aduersitie man is tried, how hee *h* 1 am. 4. 6. hath profited in well doing, and so he *Pro* 3. 34. getteth not only favour before God *k*, *k* 1 Pet. 1. 6. but also fame among men. For it is no great thing for a man in prosperity to seeme devout and zealous: but hee which continueth patient in the time of aduersitie *l*, will doubtlesse, *l* 1 Rom. 5. 2. proove a perfect man. *1 am* 1. 3.

Many overcome great troubles, which are overcome by small, and daily: but such cannot trust to themselves in great, which are so weake in trifling things.

## CHAP. XIII.

*Against rash Iudgement.*

**L**ooke warily into thy selfe, and judge not other men *a*. *a* Mat. 7. 2. For, in judging others, wee labour vainely, erre commonly, and *Luk* 6. 37.

## The first booke

b Iam. 4. 11. easily offended b; but in judging and  
e 1 Cor. 11. examining our selves e, wee reap sin-  
23. gular commodity.

As we fancie a thing, so wee judge  
thereof: and blinded with private af-  
fection, wee commonly give partiall  
sentenced.

d Ro. 2. 1.

Now were the love of God alwaies  
our onely guide; our senses, which  
are enemies to truth, would not so ea-  
sily trouble us. But commonly some-  
what either lurketh within, or chan-  
ceth without, which carrieth us away.

Many in their doings unwittingly  
seeke themselves, which are so long  
quiet in mind as they injoy all things  
according to their wish: but if any  
thing fall out otherwise than they  
would, they chafe, fret, and fume.

Great dissention ariseth many times  
even among friends and countrimen,  
yea among the godly & zealous too,  
through diversitie of opinions. For  
such is our nature, wee can hardly  
breake an old custome: and further  
than he seeth with no man gladly goe.  
But if we cleave, or depend more up-

4 Ioh. 3. 3. 4. on reason and sense, than upon that  
vertue which bringeth under the  
obedience of Christ, let us never look  
to be inflamed with the light of Gods  
holy

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holy Spirit. For God will be served  
not with a peece of man, but with  
whole man *f*; neither doth he allow *f* Deut. 6. 5.  
reason to judge of religion. *Luke 10. 27.*

## CHAP. XV.

*Of the workes of charity, and how to doe  
good workes.*

**W**E ought not to doe wickedly for  
any thing *a*; nor for any mans  
sake *b*, albeit in respect of the weak  
*c*, a good worke may bee undone  
sometimes, or done otherwise. And  
that is not to neglect a good worke,  
but to leave one good worke to doe a  
better. If thou have not love, thine  
outward deeds profit nothing *d*: if *d* Cor. 13. 3.  
thou have love, be thy workes ne-  
ver so small and simple they profit  
much. For God respecteth not what  
is done, but how, and with what af-  
fection a thing is done *e*.

*e* Luk 7. 46.*f* Luk 7. 47.

He doth much that loveth much *f*.  
He doth much that doth a thing as it  
should be done *g*. And hee doth so,  
that seeketh the common wel-fare  
before his own profit *h*.

*g* Mat. 26. 10.*h* 1 Cor. 13. 5.

It many times seemeth a charitable  
deed, which indeed is a carnall. For  
that which is done, as commonly what.

Carnal work.

*The first booke*

workes are done, either of affection, or desire of gaine, or hope of reward, which are carnall inclinations, is doubtlesse a carnall, and not a charitable worke.

*Fruits of Charity.*

A man indued with perfect charity seruveth not his owne turne, but onely in al things seeketh the glory of God.

3 I Ioh. 2. 15. i He envieth not *k*. For he loveth no  
Iam. 4. 4. private joy *l*, neither will rejoyce in  
k 1 Cor. 13. 4 himselfe, but in the Lord *m*, whose  
Fler. 9. 23. blessing he desireth before all things.  
ma Cor. 1. 31. He ascribeth no goodnesse unto any,  
but acknowledgeth all things to come  
of God, from whom every good gift,  
and every perfect gift doth proceed *n*,  
n Iam. 1. 17. and in whom all the Saints doe rest  
o Rom. 7. 15. in perpetuall blisse *o*. Finally, hee  
which hath but a sparke of this true  
charity, accounteth all worldly  
things but meere vanity. *p*.

p Ec. 1. 13.  
Phil. 3. 8.

## CHAP. XVI.

*That men which offend, must bee borne with  
all sometimes.*

**T**HAT which thou canst not amend  
neither in thy selfe, nor other,  
must patiently be suffered *a*, till  
a Thes. 3. 14.  
b Esa. 10. 14. God otherwise worke *b*.

Thinke

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Thinke with thy selfe, that per-  
chance God doth it to try thy pati-  
ence *b*, without which our merits doe  
little availe: notwithstanding in thy  
troubles, thou oughtest to beseech  
Almighty God to assist thee with his  
grace, that patiently thou maiest en-  
dure his crosse and tryall *c*.

*b* Ro. 5. 3. 4.  
*c* 1am. 1. 3. 4.

If any, being divers and sundry  
times admonished, will not amend *d*,  
deale with him no more, but commit  
the whole matter to God, that his  
will, and glory may appeare in all his  
creatures *e*, which knoweth well how  
to turne all things to the best.

*c* Luk. 17. 5.  
*d* 1am. 1. 5.  
*e* Tit. 3. 10.

Endeavour thy selfe patiently to  
beare the faults and infirmities of  
other men, whatsoever they be *f*, for  
so much as thou art faulty thy selfe *g*,  
and must be borne withall. And if  
thou canst not be such as thou woul-  
dest be, thinkest thou to make ano-  
ther according to thy mind:

*f* Gal. 6. 1. 2.  
*g* 1am. 3. 11.

We wish that others were godly  
and yet we amend not our selves *h*.  
We would have others severely cor-  
rected *i*, which we refuse our selves.  
We find fault with the licentiousnes  
of others, and we our selves will not  
be gaine-said: We seeke that others  
should be bridled by lawes, and we

*h* Ma. 7. 3. 4.  
*i* Ro. 2. 12.  
*i* Mat. 7. 13.

*The first booke*

our selves refuse obedience. Whereby it is evident, how we love not our neighbour as our selves *k*.

*k* Mat. 7. 12.

Luk 6. 31.

If all were perfect, what should we suffer at other mens hands, for Gods sake *l* but now it pleaseth God, that

1 Mat. 5. 10.

1 Pet. 4. 14.

we must beare one anothers burthen *m*, & that because no man is without fault,

*m* Gal. 6. 2.

no man but hath his burthen, no man that can live by himselfe, no man but lacks advice sometime, and therefore we ought to suffer one with another *n*, to comfort one another, to help, instruct, and admonish one another.

*n* 1 Cor. 12.

26, & c.

And never shall the vertue of a man be so knowne, as by occasion of adversitie *o*. For occasions make not a man frailc, but shew what he is *p*.

*o* Ia. 1. 12.

1 Pet. 1. 67

## CHAP. XVII.

*The way to quietnesse, both temporall and eternall.*

**T**HOU must bridle & breake thy will in many things, if thou wilt live a quiet life *a*: and if thou wouldst stand upright, & go forward in godlines, account thy self in this world but a banished man, and a pilgrim *b*. And if thou desire to be a Christian, thou must

*a* Psa. 120. 7.

Mat. 5. 5.

*b* Pl. 119. 19

Heb. 11. 15.

1 Pet. 1. 17.

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must proove a foole before men for e. 1 Co. 11. 23.  
Christ's sake e. 1 Cor. 3. 18.

A hood or a shorne head maketh Eph. 3. 22.  
not a religious man; but an alteration Rom. 13. 19.  
from vice to vertue, and a mortification 13. 14.  
of the lusts.

He which loveth anything besides  
God, and the salvation of his soule f. f Psal. 119.  
shall finde nothing but miserie and 29.  
sorrow.

And let not him looke to bee long  
in quiet, which laboreth not in the  
sight of man, to be most abject and in-  
feriour to all g. For thou art in this g. 1 am 4. 8.  
life to serve h, not to rule, and called Mat. 10. 24.  
to suffer i, and to labour k, not to loy- h Mat. 20. 28  
ter and to live at pleasure. Phil. 4. 2. 7.  
i Luk. 9. 23.  
k Gen. 3. 17.

For men are tried in this world, as  
gold is in the furnace: and let no man  
looke to stand here upright, unlesse  
with all his heart he humble himselfe  
for the Lords sake: m. 1 Iob 23. 10.  
Wild. 3. 6.  
m 1 Cor. 4. 10.

## CHAPTER XVIII.

## The vertuous life of the holy Fathers.

**B**ehold the examples of those  
holy Fathers, in whom Religion  
and perfection did shine, and you

D 5

shall

The first Booke

shall easily perceive how little, and in a manner nothing it is, which we doe. Alacke what is our life compared with theirs?

Those holy men and friends of Christ, did serve the Lord in hunger and thirst *a*, in cold and nakednesse, in wearinesse and painefulnesse, in watchings and fastings, in prayers & meditations, in manifold persecutions and troubles *b*.

What and how great miseries did the Apostles, and Martyrs, and Confessors, and Virgins, and all which at any time followed the steps of our Saviour Christ, endure? for they hated their lives in this world *c*, that they might save them for eternall life.

*a* 2 Cor. 6.4.  
*b* Heb. ii. 36.  
*c* Job 12. 15.  
Mat. 16. 25.  
Luk. 9. 24.  
and 17. 13.

O what an hard and severe life did those holy Fathers leade in deserts? what long and grievous tentations suffered they? How often did the enemy assaile them? How zealously did they offer the sacrifice of prayer unto God? With what severity did they tame their bodics? what study spent they to profit in religion? what conflicts had they with vices and wickednesse? how uprightly did they spend their time before God?

In the day time they laboured, in the night



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night they prayed, & at no time ceased they from devout meditations *d*. *d* Eph. 6. 18.  
 Finally time was idly spent, and all *Col. 4. 2.*  
 houres that they consumed seemed very short, insomuch that many times, for to profit their soules, they little did regard the reliefe of their bodies *e*. And as for wealth, authority, promotion, friends, & kinsfolkes, they renounced them, together with all worldly thing *f*.

*e* Ma. 14. 15.  
*Luk. 9. 12.*

*f* Ma. 16. 20.  
 Mar. 12. 28.

So that in mans eyes they were poore *g*; but in the sight of God & in respect of their vertues most mightily rich; outwardly they seemed needy *b*, but inwardly they were refreshed with Gods heavenly grace, and comfort *i*, in the world meere strangers *k*, but to Christ, friends, & familiars *l*; in their owne judgement most vile *m*, & odious to the world *n*, but to Almighty God deare and precious *o*.

*g* Mat. 5. 5.

*h* Cor. 6. 10.

*i* Ps. 94. 39.

*k* Ioh. 16. 2.

*l* Ioh. 15. 18.

*m* Io. 13. 6.

*n* Ioh. 5. 19.

*o* Ioh. 16. 20.

They were humble and obedient, and friendly, and patient. Whereby they found good successe in the spirit, and grace before God *p*.

*p* 2 Cor. 4.

*q* 3. 14.

Therefore should all godly men follow their steps, & be more moved by the example of them to vertue, than of luke-warme Christians, though they be infinite, to wickednesse.

Oh

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Oh what zeale had the godly in the  
 q Act. 4. 10. Primitive Church? What devotion  
 2 Act. 1. 46. to prayer? what contention to excell  
 in well doing? what severe discipline?  
 what reverence, yea what obedience  
 shewed they to the doctrine of their  
 teachers? Their monuments to this  
 day shew, that they must needs bee  
 most singularly perfect, which have so  
 valiantly subdued the world &c.

1 Heb. 11. 30.

But now adayes, if a man can but  
 keepe himselfe from grosse offences,  
 or refraine from revengement, hee is  
 accounted a good and perfect man.

1 Rev. 2. 4.

2 Rev. 3. 16

3 Mat. 24. 48

O the securitie of our times (which  
 have so quickly declined from our  
 first heate) and loathed life, because  
 we are luke-warme & weary x: but  
 surely it is a manifest argument that  
 we are dead from well doing, which  
 see so many examples of godly men  
 before us, and follow none of them.

## CHAP. XIX.

## The exercise of a true Christian.

**T**He life of a Christian should bee  
 adorned with all vertues, that he  
 a Mat. 5. 4. may bee inwardly such as hee  
 16. 20. 27. 48 outwardly appeareth to the world as  
 yea

of the imitation of Christ.

yea more vertuous should he be than  
 hee seemeth, in as much as God see-  
 eth our hearts *b*, whom wee must in- *b* 1 Sam. 16. 7  
 tirely reverence whercsoever we are, *Psa. 35. 15.*  
 and before whom we must walke up-  
 rightly as Angels.

Every day we should renounce our  
 mindes *c*, and as though we were but *c* Ro. 12. 2  
 newly converted from sin, we ought  
 to enflame our zeale, and say:

O my Lord and God assist mee, I  
 humbly beseech thee, in this my good  
 purpose and zeale; and give me grace  
 even at this present time, godly to en-  
 ter into thy service. For what hither-  
 to I have done is nothing.

In this our race and going forward  
 in godlinesse, wee must use great di-  
 ligence, if wee minde to finish our  
 course as we should. For if he which  
 couragiously goes on, is tyred many  
 times, what wil become of him which  
 either seldome or faintly setteth for-  
 ward?

Many things cause us to change  
 our good mindes: but wee never so  
 lightly omit spiritual exercise, but we  
 greatly hinder our selves thereby.

The purpose of the just dependeth  
 upon the favour of God *d*, not upon *d* Phi. 2. 13  
 their owne wisdom *e*, on whom *e* Pro. 3. 5  
 they

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**f**Pro. 16. 9. they trust in all their enterprises. For man may purpose *f*, but God disposeth: neither can man of himselfe bring any thing to passe.

If wee omit our accustomed exercise, either for religions cause, or to profit our brethren; wee may easily attaine therunto againe: but if carelessly, of sloth, or faintnes of mind we neglect the same, we doe both highly displease God, and greatly endamage our selves *g*.

**g** Ia. i. 22. Let us doe our best, yet shall we offend in many things *b*. Albeit it will bee good to shoote at some certaine thing, and especially against those vices, which hinder us more than others. Wee must examine and set in order, as well outward as inward things, for both are necessarie to our proceeding *j*.

**j** Eph. 4. 20. If thou canst not at all times take an account of thy selfe, yet do it sometime, and at the least once a day, to wit, at morning and at night.

**k** Psal. 12. 14. In the morning consider how thou wilt spend thy time till evening: and at night call into mind how thou hast past the day, & what thy thoughts, words, and deeds have beene. For thereby we commonly both displease God

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God, and offend man.

Gird thy loynes like a man *l* against *l* Eph. 6.14.  
Sathan *m*, bridle thy riotous appetite *m* *l* Pet. 5.8.  
*n*, so the more easily shalt thou bring *n* Pro. 23.34.  
under all the unruly desires of the  
flesh.

Be thou at no time idle altogether *o*, *o* Pro. 6.6.  
but alwayes either reade or write, or  
pray or meditate, or doe somewhat  
for the publike welfare.

The body must be exercised with  
judgement. For all exercises be not  
for every man. Private exercise must  
not be used in a publike place. Albeit  
thou art to take heed that thou be  
not to publike show, and swift unto  
privat, but having done thy duty  
according to thy calling; if any lei-  
sure be gotten, betake thee to thy  
selfe, as thy profession doth require.

All men cannot use one exercise;  
but that is for some, which is not for  
others.

Againe, according to the diversity  
of times we thinke of exercises. For  
some like us on holy dayes, some on  
working dayes, some in the time of  
war, some in the time of quietnesse;  
some we mind when we are pensive,  
and some when wee rejoyce in the  
Lord *p*.

*p* *l* Cor. 1.32

Good

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Good exercises should oftentimes be renewed, especially on holy dayes, as though wee were then departing out of this life, and going to the everlasting dayes of rest. And therefore at such times especially wee should shew our selves most devout, and most carefully execute Gods hefts; looking as it were presently for a reward of our labour from God. Which if it be deferred, let us thinke with our selves, that we are not sufficiently prepared, but unworthy so great glory, to be revealed unto us at a time convenient, and prepare our selves more diligently to our end.

p Lu, 12. 43.  
44.  
Happy is that servant (saith our Saviour Christ p) whom the Lord when hee commeth shall finde watchfull: know yec of a truth, he will make him ruler over all he hath.

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CHAP. XX.

*Of Solitarinesse and Si'ence.*

**S**eeke a convenient time to meditate; and oftentimes call the benefits of God into mind.

Omit curious things, and chuse such

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such matter as may rather stirre up thy mind unto godlinesse, than busie thee too much.

Withdraw thy selfe from speaking vainely *a*, from gadding idly, from *a Mat. 22. 35. Phil. 4. 8. 9.* listening unto rumours & novelties; and thou shalt find good leisure, and sufficient for thy spirituall exercise, and that after the example of the most godly, who shunned the company of men, as much as they might, & chose to live apart unto God.

One said *b*, I never came amongst men, but I departed more wicked than I was before. And this we find true when we talke much together. *b Seneca.*

It is easier to be altogether silent, than not to exceed in words; and to tarry at home, than not to offend abroad, it is easier.

Wherefore, hee which would be zealous and godly, must avoyd company *c*.

*c Mat. 24. 23. Mar. 6. 46.*

No man doth safely goe abroad, but he which gladly can abide at home, no man safely doth govern, but he which gladly can be in subjection *d*, no man safely doth command, but he that hath learned willingly to obey *e*, no man safely is merry, but he that hath a good conscience *f*.

*d Mat. 20. 26.*

*e Ro. 13. 13. Col. 3. 20.*

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f Pro. 15. 13. science *f*; & no man safely can speak, but he that willingly can hold his peace.

g Pro. 28. 14. And yet hath not the security of good men, at any time beene without the feare of God *g*. neither did their excellent and heavenly gifts, make them any whit proud, but the more

h Ro. 12. 14. humble *h*. But the security of the wicked, as it ariseth of pride *i*, so it k Esa. 48. 12. turneth to their destruction *k*.

Never looke to live at thine hearts ease in this world, seeme thou never so godly and religious *l*.

It falleth out many times that they fall grievously through pride *o*, which in mans opinion were most religious men *m*: whereby it is evident, that temptation is very good for some *n*: both to keepe them from pride *o*, and outward consolation.

O, if man would avoid vaine pleasure, and not love the world *p*, what a good conscience should he alwayes retaine? If man would cast away all vaine cares, and thinke onely upon heavenly things, and trust wholly in God *q*, what a continuall joy should he feele in his mind?

No man shall finde any spirituall comfort, except he occupy himselfe dili-

p 1 Ioh. 2. 15. 16. 17.

q Psal. 3. 1. Esa. 16. 4.



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diligently in stirring up his mind unto godlinesse; the which thou shalt see *Esai. 26. 8.* the more easily attaine if thou enter into thy chamber, and shut thy selfe *Mat. 6. 6.* from troubles of the world, as it is written: Examine your owne heart *Psal. 4. 4.* upon your bed, and be still.

For commonly thou shalt find that in thy closet, which thou wouldest lose abroad.

The more thou usest thy closet, the more thou wilt like it: the lesse thou comest thercinto, the more thou wilt loath it. But frequent the same rightly, and tarry therein at thy first conversion from wickednesse, and afterward thou shalt doe it with exceeding pleasure.

Solitarinesse and quietnesse, is good for him that would proceed in vertue, and learne the mysteries of holy Scripture. For there shall he find even floods of teares, whereby hee may *Psal. 6. 6.* wash & cleanse himselfe every night, that he may be so much the nigher unto his Maker, by how much he is farther from the resort of men.

So that God with his holy Angels commeth unto him, which withdraweth himselfe from his friends and acquaintance.

It

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It is better to live in a corner, than  
man have regard to himselfe, that  
without care of his owne salvation  
even to worke miracles x.

a Mat. 7. 22.

x Cor. 13. 2.

y Pl. 103. 6.

It is no shame, but praise for a good  
ly man seldome to goe abroad; to  
shunne to be seene; and not to looke  
to see.

Why lookest thou on that, which  
is not lawfull for thee to have? The  
world passeth away, and the lustre  
thereof a.

a 1 Io. 2. 17.

x Cor. 7. 31.

The desire of pleasure maketh thee  
to roave abroad; but when the plea-  
sure is past, which is quickly gone,  
what gettest thou thereby but repen-  
tance, and a wandring soule?

A merry out-going, bringeth com-  
monly a mournfull returning home;  
& a merry evening watch, is signe of  
a lowring morning; even so the joy  
of this world entreth pleasantly, but  
endeth bitterly b.

b Pro. 24. 13.

and 23. 31.

c 1 Cor. 2. 31.

x Ioh. 2. 17.

What canst thou see  
in another place, which is not here?

Behold the heaven and the earth, and  
all the elements, for of those doe all  
things consist. What seest thou in  
any place that abideth ever?

Perchance thou thinkest to satisfie  
thy selfe with contemplation, but  
thou shalt never doe so.

What

*of the imitation of Christ.*

What if thou sawest even all things  
before thine eyes: it were but a vaine d *Eccl. 1. 14.*  
sight d.

But lift up thine eyes man unto  
God e, and aske pardon for thine of- *e Psal. 25. 1.*  
fences f. *Psal. 121. 1.*  
*f Si. 17. 23.*

Leave vaine things to vaine folks,  
and give thou thy mind to do the will  
of God g. *g Deut. 12. 1.*

Shut thy selfe within thy doore h, h *Mat. 6. 3.*  
and call thy wel-beloved Iesus unto  
thee i. Tarry with him in thy cham- *i Cant. 8. 14.*  
ber, for else where thou shalt never and *3. 4.*  
find so great quietnesse.

Haddest thou not gone abroad,  
nor listened unto rumours and tales,  
thou mightest the better have enjoy-  
ed quietnesse: but now, because thou  
givest thine eares to heare news, thou  
art troubled greatly, and vexed in  
mind.

## CHAP. XXI.

*Preparatives unto godlinesse.*

**W**ilt thou come forward in god-  
linesse? Then feare God a, and *a 1<sup>o</sup>. 17.*  
bee thou not over loose in *Psal. 19. 19.*  
behaviour, nor given to any vaine *Sirac. 1. 16.*  
pleasure b, but keepe under thy senses *b Pro. 9. 17.*  
by

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by discipline.

**e Ro. 2. 13.** Prepare thy selfe to unfained repentance *e*, and thou wilt prove religious. For repentance bringeth unto godlinesse, and negligence quickly doth forgoe the same.

It is marvaile that any man can heartily rejoyce in this life, which considereth his banishment, and the manifold perils of his souled.

**e Mat. 5. 4.** Through the weaknes of our minds and security, we feele not the sorrows of the mind, but oftentimes we laugh when indeed we should weepe *e*.

**Luk. 6. 21.** There is no true liberty, nor good mirth, but in the feare of God joyned with a good conscience.

**f 2 Cor. i. 3. 4** Happy is that man, which casting off the lets of all worldly busines, can give himselfe wholly to the stirring up of his minde. Happy is he that can keepe himselfe from all those things, which may either defile or burthen his conscience *g*.

**g 2 Cor. 8. 9.** Fight like a man *b*, custome is overcome by custome.

**h 2 Ti. 2. 1.** If thou mindest not to meddle in other mens matters, they for their parts, will not meddle in thine.

Take not upon thee another mans charge, neither trouble thyselfe in the affaires

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affaires of thy betters.

But looke upon thy selfe *i*, and be- *i* Mat. 7. 18  
fore thy dearest friends, give thy selfe  
counsell.

If thou lacke the good will of men,  
take it not heavily, but if thou behave  
not thy selfe well, and circumspectly  
as becommeth the servant of G O D,  
and a true Christian *k*, howle and  
weepe. *k* Lu. 8. 21  
*Ro. 1. 8. 9.*  
*1 Lam. 5. 16.*

It is good for a man not to have  
much comfort in this life, especially  
worldly comfort. As touching heaven-  
ly, if we either feel it not at all, or but  
seldome, the fault is in our selves,  
which neither seek occasions to stir up  
the mind, nor forsake transitory, and  
externall comfort *m*.

*m* 2 Cor. 8. 9.  
*Heb. 12. 1.*

Think with thy selfe not onely that  
thou hast not deserved any heavenly  
comfort, but also that thou dost de-  
serve great misery and affliction *n*.

*n* Lu. 18. 13.

A man set on fire with the sparkes  
of true godlinesse, loveth not *o*, but  
loatheth the world *p*; and all that is  
therein *q*. *o* 1 Io. 2. 15.  
*p* Phil. 3. 8.  
*q* 1 Io. 2. 16.

A good man continually findeth  
occasion to weepe and mourne. For  
whether he behold himselfe, or other  
men, hee seeth that no man liveth  
without misery in this world. Yea the  
more

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more earnestly hee considereth himselfe, the more abundantly doth he shed teares. And indeed our manifold sins and transgressions, with wee lye so wrapped, that hardly we can behold celestial things, should provoke us so to doe.

Thinke more often of thy death, then of a long life, & doubtlesse thou wilt give thy selfe more earnestly repentance, than thou doest. Again, call into thy mind the paines of hell, when God shal turne away his face, and it will make thee both to lament thy finnes, and to take adversity in good part.

But because these things come not into mind, and wee follow the vaine pleasures of this transitory world, we goe on, God knowes, coldly and slowly in religion, for lacke of the Spirit of God: whence 'tis that our wretched bodies doe so earnestly complaine.

Wherefore make thy humble petition unto Almighty God, that hee would inflame within thy breast his heavenly fire, and say with those Prophets, feed me O Lord, with the bread of teares, and give me teares to drinke in great measure.

Lu. 23.28.

Esa. 59.2.

Sira. 7.36.

Si. 18.23.

Pro. 14.9.

Gal. 18.

Rom. 8.12.

2 Psa. 51.9.

2 Psa. 89.5.

Psa. 102.9.

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## CHAP. XXII.

*A view of the misery of mankind.*

**W**heresoever thou art, and whither-soever thou turn'st thy selfe, thou art miserable, unless thou returne unto God *a*. Why *a* PL 84. 19. art thou troubled because things fall not out according to thy minde? But who is he that hath all things at his hearts desire? Not I, not thou, nor any mortall man; no doubtlesse, man is not without misery and trouble, no not a King, nor the proud Pope himselfe.

Who is then in the best estate and condition? Even he which for Gods cause can suffer affliction *b*.

*b* Mat. 5. 10.*1* Pet. 3. 14.

Weake and foolish people say commonly, see how happy he is, how wealthy, how mighty, in what authority, of what goodly stature, how faire he is. But looke upon heavenly gifts, and thou shalt find that these things are not to be accounted of *c*, for they are *c* Mat. 6. 10. uncertaine, and burdensome *d*, be- *1* Ioh. 2. 16. cause they can never be kept without *d* Mat. 4. 19. caretulnesse and feare *e*. *e* Lu. 12. 33.

Man should not thinke that in

E

abun-

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f 1 Tim. 6.  
17, 18, 19.  
Luk. 12. 21.  
g Pl. 77. 16.

abundance of these worldly things and happy life doth consist *f*, but he is to content himselfe with a meane estate, and to thinke, that as long as hee liveth in this world hee is miserable.

h 1 Co. 13. 10

i Ro. 7. 24.  
k Phi. 1. 23.

l Wis. 9. 15.

The more a man hungereth after godlines, the more hee abhorreth this life *b*, because hee perceiveth more sensibly, and more evidently seeth the finnes of mans corruption. For undoubtedly, to a man zealously addicted, and desirous to be loosed from sin *i*, to be with Christ *k*, it is a misery and trouble even to eat, to drinke, to sleepe, to rest, to labour, and to bee subject to other things necessarily incident unto mortall man. For these things do greatly suppress the mind of man *l*. I therefore most humbly doth the Prophet desire to bee delivered from them on this wise. Draw me out of my necessities, O Lord.

m Lu. 6. 24

But miserable are they, which see not their owne misery, but more miserable which love this misery *m*, and mortall life, in which some so delight (albeit with all their carking and care, they can hardly provide things necessary for themselves) that were they sure to live alwayes in this world,



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world, they would not set a point by the Kingdome of God *n*. Which made *n* Mat. 6. 21. and faithlesse wretches, so deeply *Luk. 12. 16.* drowned in the earth, that they can thinke upon nothing but earthly things, shall one day to their paine understand how vile and vaine it was which they have loved *o*.

But these men of God, and friends of Christ, looked not on those things which pleased the flesh, & flourish for a time *p*, but they coveted after everlasting riches with al desire and greedinesse, yea with their whole hearts they longed for things on high, not seene *q*, that the desire of things which *q* 2 Co. 4. 18. are seene, might not draw them unto things below.

Despaire not brother to come forward in godlinesse, thou hast yet time and space *r*. Deferre not therefore *r* Pl. 32. 56. thine annedment *s*, from day to day, *Esa. 55. 6. 7.* but rise, and out of hand begin, and *Ec. 12. 1.* reason with thy selfe in this wise. *2 Cor. 6. 11.* Behold, now is the time to worke, now to win the field, now is the time to amend *t*, in adversity the time is to de- *Gal. 6. 7. 8.* serve well.

Through fire and water thou must passe, before thou canst come to the place of comfort *u*. Except thou offer, *u* Pl. 66. 12.

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**x** Mat. 11. 13. violence unto thy selfe **x**, thou shalt never triumph over sinne.

As long as wee beare about fraile and earthly bodies, let us not look to

**y** Ro. 7. 42. live without griefe and sorrow **y**.

Indeed we could wish to live quiet from misery; but for so much as through sinne we have lost our innocency, our felicity and quietnesse is gone therewithall.

**a** Luk. 12. 19 Wherefore let us be patient **a**, and expect the mercy of God untill our wickednes be put away, and this mortality be swallowed up of life **b**.

**b** 1 Cor. 15. 54.

O Lord, how great is mans frailty! How is man prone continually unto sinne **c**! To day thou dost confesse thy sin **d**, and to morrow thou wilt sinne afresh as earst thou didst. Now thou art purposed to offend no more, and yet by and by thou dost so wickedly, as if thou hadst never meant to doe well **e**.

**a** Ro. 7. 15.

So that great cause wee have to debase, and to thinke humbly of our selves, being so fraile and subject to offending **f**.

**f** 1 am. 3. 2. and 4. 1.

Againe, if with little negligence we lose that which by great labour could hardly be obtained; what will become of us at the end, which so soone

waxe

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waxe cold g ?

g Lu. 9. 60.

Woe be to us, if we goe on to rest,  
as if now there were peace and secu-  
ritie *b*, when as in very deed as yet *h* Thel. 3. 6  
there appeareth no token of godlines  
in our behaviour.

Then undoubtedly we must be trai-  
ned up afresh like young souldiers *i*, *i* 2 Ti. 2. 1.  
if we hope to return unto goodnesse,  
and to proceed in godlinesse.

## CHAP. XXIII.

*That man ought to thinke upon his end.*

**S**Eeing the life of man is so fraile  
and short *a*, consider wisely what *a* Iob 14. 1.  
thou takest in hand.

To day a man, to morrow none *b*, *b* Si. 10. 11.  
and being out of sight, thou art out of  
mind *c*.

g Ec. 1. 11.

Oh the dulnesse, and hardnesse of  
mans heart, that thinking of things  
present, hath no care of the time to  
come *d*!

d Sir. 7. 16.

It were thy part so to behave thy  
selfe in all thy deeds and thoughts, as  
though thou shouldest depart out of  
this world by and by.

2 Cor. 1. 8.

Hadst thou a cleare conscience, thou  
wouldest not greatly feare death.

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It is better to avoid sinne, than to flye death.

If thou art not ready to day, how wilt thou bee to morrow? The next day is not certaine f. And againe, how knowest thou that thou shalt live till to morrow?

f Mat. 24. 36.

Mar. 13. 32.

What are we the better to live long, if we prove not better by our long life? Assuredly, long life doth not make us better to God-ward; but the farther from God g.

g Rom. 2. 4:

Jam. 5. 1.

Oh well were we, if we had lived well but one day in the world! Many keep in mind how long they have favoured good religion, but they never thinke what fruit they have shewed worthy amendment of life b.

b Mar. 3. 8.

If thou thinke it irksome to dye, thou shalt finde it more perillous and dangerous to live long.

Happy is that man which alwayes thinketh of his end, and prepareth himselfe daily for to dye i.

i 1 Cor. 4. 16.

When thou seest a man to dye, consider by and by that thou must depart the same way k.

k Heb. 9. 27.

Sir. 41. 3.

In the morning thinke not to live till night, & at night look not to live till morning, and alwayes live so circumspectly, and bee so godly prepared,

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red, that death may find thee readie  
whensoever he shall come.

Many before they looke for death,  
depart suddenly *l*: for the Sonne of *l* Luk. 12. 10.  
man will come in an houre when men  
look not for him *m*. But when that *m* Lu. 12. 40.  
houre shall come, then wilt thou be- *Mat. 24. 50.*  
gin to thinke otherwise of thy life  
past than thou hast done, and then  
wilt thou bitterly bewaile, that ever  
thou wast so sluggish & negligent *n*. *n* Mat. 7. 22.

Happie is that man which inde-  
voureth to seeme such in this life, as  
hee would appeare at the houre of  
death *o*.

*o* Lu. 12. 23.

Hee which hateth the world per-  
fectly *p*, & favoureth godlinesse zea- *p* 1 Joh. 10.  
lously *q*, and will be admonished wil- *15.*  
lingly *r*, and endeavoreth to amend *q* Re. 3. 15.  
his life seriously *s*, and can obey his *r* Pro. 2. 41.  
superiours gladly *t*, & deny himselfe *s* Luk. 3. 3.  
thoroughly *u*, and take affliction for *t* Tit. 3. 1.  
Christs sake patiently *x*, giveth most *u* Mar. 8. 24.  
notable tokens that he wil die a good *x* Luk. 9. 23.  
man. *x* Mat. 10.  
38. & 5. 10.

Whilst thou art in health, thou  
mayest doe many good decds, but  
when thou art sicke, I see not what  
thou art able to do. For in the time of  
sicknesse few amend: and they which  
defer their amendment till then, doe

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hardly come into the favour of God,

Better is it to amend, and while  
 y Gen 6. 10. time is y, to live well, that hereafter  
 z Rev. 7. 15. thou maist live for ever z. but if thou  
 forgoe so good opportunity, thou af-  
 terward wilt seeke it, when it is too  
 late: and perhaps desire but an houre  
 or two to repent, and they will not be  
 granted.

Wherefore consider diligently both  
 what perils thou shalt escape, and  
 a Pro. 14. 27. what miseries avoid a, if alwayes like  
 a Wise man, thou thinke upon thine  
 end; And endeavour so to live in this  
 World, that at the houre of death,  
 b Psal. 23. 4. thou maist rejoyce rather than fear b.

Now while time is, learne to dye  
 unto the world, that then thou maist  
 c Ro. 16. 8. live with Christ c. Now, while time  
 d 1 Ioh. 2. 15 is, learne to contemne the world d,  
 that then without let thou maist goe  
 unto Christ. Now, while time is,  
 e 1 Cor. 9. 27 beat e down thy body by repentance,  
 that then thou maist have an assured  
 boldnesse.

Ah foole, what? thinkest thou to  
 live long, seeing thou art not sure to  
 f Lu. 12. 17. live one day f? How many have been  
 deceived, and suddenly taken out of  
 g Ec. 9. 12. the world g!

Thou hast heard, I am sure, & that  
 of

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oftentimes, how one was killed by the sword, another drowned, another brake his necke with a fall, another as he was at meat, another at play, another with a knife, another of the sicknesses, and her of theeves. Thus all die *b* *h* Sir. 41. 34. though not after one sort, and mans life passeth away like a shadow *i* *i* Job 8. 95.

Who after death will helpe thee, if in thy life time thou lose good opportunities *k*: Now, I say, now or never *k* *l* Lu. 16. 24. is the time to doe well *l*, while both *l* *2* Cor. 2. 6. thou knowest not the houre of thy death, & mayst do good to thy selfe in time.

Now while time serves, lay up everlasting treasures for thy selfe in Heaven *m*, thinke on nothing but on heavenly things *n*, and care for nothing but thy salvation. Now, I say, while time serves make friends, which after death may receive thee into everlasting habitations *a*. *m* Mar. 6. 20. *n* Col. 3. 12. *e* Luk. 16. 21.

Account thy selfe on the earth but a pilgrim and stranger *p*, unto whom the affaires of the world doe nothing appertaine. Get thee a quiet conscience, & lift up thy mind unto God *q*. *p* Heb. 11. 13. *q* Col. 3. 12. because in this world thou hast no conuining Citie *r*. *r* Heb. 13. 14. *Mich*. 2. 10.

Thither direct thy prayers, and  
E 5 daily

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daily groanes with teares. That after  
death thy spirit may goe to God in  
blisse f.

f Psal. 31. 5.

Luk. 23. 46.

CHAP. XXIII.

*Of the last judgement, and of the punishment  
for sinne.*

a Sir. 7. 36.

**W**Hatsoever thou takest in hand,  
remember thine end a, & how  
thou must appeare before a se-  
vere Iudge, in whose sight nothing is  
hid b, which neither is pleased by re-  
ward, nor admitteth vain excuses, but  
rightly and indifferently judgeth all  
men c.

c Pet. 1. 17.

d Iob 9. 3.

O fond man, and miserable wretch,  
what answer wilt thou make to God,  
who knoweth all thy sinnes d, which  
oftentimes fearest even the lookes of  
an angric man?

e Ro. 14. 12.

f 1 Cor. 5. 10.

Why dost thou not look to thy selfe  
against the day of that judgement,  
when no man shall excuse or defend  
another e? For every man shall have  
enough to answer for himselfe f.

g Pl. 62. 1. 2.

Rom. 2. 5.

Now mayest thou do good, if thou  
take paine; now will thy teares be ac-  
cepted if thou weepe; now may thy  
groanes be heard if thou sigh g, and  
both pacifie God, & purge thy selfe.

And.



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And indeed throughly is the patient man purged, which being injured, doth bewaile the wickednesse of the inferrer, rather than the injury offered unto himselfe, prayeth for his enemies *b*, forgiveth them from his heart *i*, asketh pardon speedily of others whom hee hath offended *k*, is more easily moved to pittie, than to anger, offereth often violence unto himselfe *l*, and laboureth earnestly to bring his body into the subjection of the spirit *m*. And these things must not bee deferred, but bee done while we live, and that with speed *n*. But we deceive our selves through an inordinate desire of the flesh *o*.

h Mat. 5. 44.

i Mat. 6. 12.

k Mat. 5. 24.

l Mat. 23. 21.

m 1 Co. 9. 27

n Gal. 6. 10.

o Ro. 8. 13.

That hell fire *p*, what else will it burne but sinners? The more thou hast loved thy selfe, and pampered thy flesh, the more shall be thy paines, and the more substance to burne thee hast thou laid together *q*. For in what things a man hath sinned, in the same he shall be punished, according to the greatnesse of the offence *r*.

p Mat. 25. 41.

q Lu. 12. 20.

and 16. 12.

r Wisd. 11. 13.

There idle persons shall be pricked with burning torques, gluttons there shall be tormented with extreame hunger and thirst *s*, there Epicures and voluptuous persons, for their sweet delights

s Lu. 13. 14.

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delights shall have burning pitch to boyle them, & stinking brimstone to annoy them, the envious there shall howle like mad dogs, and no vice but shall have his torment. There the proud shall have shame, and the covetous Churle shall have miserable poverty.

To be short, one houre of paine in that place, shall bee more grievous, than all the time they had in this world to amend their manners. For there is no rest, comfort there is none; here sometime their sorrow ceased, and sometime they received comfort of their friends.

Wherefore have a care of thy selfe whilst thou art alive, and bewaile thy sinnes, that in the day of that judgement, thou maicst safely rejoyce with Gods elect.

For then shall the righteous with great boldnesse, stand against such as have vexed and oppressed them. Then shall hee sit to judge, which now is content to be judged of men. Then shall the poore and meeke triumph, when the proud shall quake on evc y side. Then shall they say, hee was wise, which for Christ his sake seemed a foole. & abject. Then shall

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shall the memorie of misery patiently  
sustained bee sweet *d*, when in the *d* Psa. 126. 5.  
meane while the wicked shall sob and *Esa.* 25. 8.  
sigh *e*. Then shall the godly rejoyce *e* Re. 21. 8,  
and bee glad, but the reprobate shall  
howle and weepe *f*. Then shall the af- *f* Mat. 25. 46  
flicted more triumph, than if conti-  
nually he had bin in joy *g*. Then shall *g* Ro. 8. 18.  
the base apparell be glorious *h*, & the *h* 2 Cor 5. 2.  
proud attire infamous. Then shall  
the poore cottage bee more commen-  
ded *i*, then is the gilded Palace prai- *i* 2 Pet. 1. 13.  
sed. Then shall constant patience  
more prevaile *k*, than all the power of *k* Esa. 50. 18.  
the world. Simple obedience shall  
more bee comended then, than all  
the subtiltie of man *l*. Then shall a *l* Esa. 29. 19.  
cleere and good conscience more re-  
joyce a man *m*, than profound skill in *m* Esa. 33. 14.  
Philosophy. The contempt of riches  
shall do more good then *n*, than al the *n* Mat. 5. 3.  
riches of the world. Then shall a ze-  
alous prayer bring more delight *o*, *o* Si. 35. 13.  
then ever did fine cates. Thy silence  
kept in thy life time shall more cheer  
thy hart in that time *p*, than long bab- *p* Ps. 30. 15.  
bling *q*. Good workes then shall be *q* Mat. 6. 5.  
more respected *r*, than copy of sweet *r* Ro. 2. 10.  
words. And then shall thy paines ta-  
ken to reforme thy manners, more  
delight *s*, than could all the pleasure *s* Bro. 11. 3.  
in

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Wisd. 3. 8. in the world 1.

Wherefore learn in this life to suffer small things *u*, that in the world to come thou mayest escape great and grievous dangers. Trie first in thy life time, what thou canst suffer after thou art dead. And if thou canst not endure but light things in comparison now, how wilt thou beare afterward everlasting torments? And if now so little paine can make thee impatient, what will the fire of hell doe? For perswade thy selfe thou canst not be twice happie, that is, to enjoy thy pleasure in this life *x*, and reigne too with Christ in the world to come. Now suppose thou hadst lived hitherto in perpetuall honour and pleasure, what good would these things doe thee, if thou shouldest dye out of handy?

Seeft thou not how all things are vaine *z*, save only to love and to serve God *a*.

For he which loveth God with all his heart, feareth neither death, nor paine, nor judgement, nor damnation *b*. For perfect love maketh a man with bolanesse to appeare before God *c*. But marvaile it is not, though he which delighteth as yet in sinning, doe

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doe both feare death and the day of judgement.

Norwithstanding, if the love of God cannot allure thee unto godlinesse, yet let the feare of hell fire drive thee from wickednesse *e.* But if *e* Prov. 14. 17. neither the love of God, nor the feare *Luk. 3. 7.* of hell can better thee one jot, then looke not to stand in a good thing long, but quickly to fall into the snares of Satan.

## CHAP. XXV.

*That we must earnestly endeavour to amend our lives.*

**B**E thou zealous and earnest in the service of God, consider with thy selfe, wherefore thou wast made & wherefore thou hast renounced the world: even to live to God *a,* and become a good man *b.* *a* Rom. 7. 4. *b* Eph. 2. 10.

Therefore endeavour thou zealously to goe forward. For yet a little while, and thou shalt have a reward of thy labours, and neither feare nor sorrow shall be about thee *c.*

Labour but a while longer, & thou shalt find great, yea everlasting rest. *d* Ro. 8. 18.

If.

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If thou continue faithfull and dili-  
 e Mat. 24. 13 gent unto the end e, God will shew  
 2 Tim. 2. 5. himselfe faithfull and bountifull in  
 f Mat. 25. 1. rewarding f.  
 g Rom. 8. 24. Hope well to win the garland g, but  
 h Mat. 24. 42 shun security h, both to avoid weari-  
 Luk. 12. 42. nesse and pride.

A certain man tossed between hope  
 and fear, on a day in his prayers uttered these words, Oh, if I knew certainly that I should persevere; and forthwith he seemed to heare these heavenly words in his mind? What if thou knewest as much, wouldest thou continue in the course thou hast taken? Well goe too, doe that which thou wouldest doe, and doubt not to persevere. With which comfortable words being intouraged, he straitway committed himselfe to the will of God, & from thenceforth neither wavered any more in mind, nor labored curiously what might become of him, but bent himselfe wholly to do what was  
 i Ioh. 2. 17. agreeable to the will of God i, & most necessary for his going forward, and continuing in the race of vertue.

Trust thou in the Lord, and do good  
 k Psa. 37. 3. (saith the Prophet k) so thou shalt dwell in the Land, and be fed assuredly.

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One thing there is that withdraweth many men from proceeding in vertue, and earnest amendment of their manners: and that is the horrible hardnesse, and the painfulnesse to subdue our selves *l*.

1 Mat. 19. 21.

Mat. 10. 21.

But who profit more than others in well doing? Not they whom such things dismay, but they which endeavour valiantly to overcome those counterbuffs *m*. For the more a man *m* Ps. 37. 14. overcometh, and by Gods assistance subdueth himselfe *n*, the more he goeth forward, and cometh the more into the favour of God. *n* 1 Pet. 3. 9.

Howbeit, all men have not like power to overcome, and to mortifie themselves. Yet this I say, hee which hath lesse ability, if hee use diligence in this point, shall more prevaile *o*, *o* Mat. 19. 28. than another which is sloathfull, *Luk. 18. 13.* though perhaps otherwise hee seeme vertuous *p*.

p Mat. 19. 10.

Luk. 18. 11.

Now there bee two things, that make much to a mans amendment, namely, to withdraw our selves violently from such things, whereunto by our wicked nature we are inclined *q*; and to bend our selves wholly *q* Mat. 11. 12. to the attaining of that good, which wee stand in need of *r*. Also those *r* Ps. 37. 34. things.

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things are especially to bee taken heed of and avoided; which we commonly mislike, or condemne in other men.

¶ Mat. 7. 3.

Rom. 2. 1.

Take profit of every thing; if thou hearest, or seest examples of vertue, follow them; if of wickednesse, avoid them. As thou pryest into others mens

¶ Mat. 7. 2. 4. manners, so doe others into thine.

Oh what a joyfull and comfortable thing it is, to see professours of Christianitie, followers of Christs

¶ 1 Co. 13. 3.

¶ Tim. 1. 5.

doctrine: Againe, what a lamentable, and grievous thing is it, that such as would be counted Gospellers, live loosely, and contrary to their calling?

How hurtfull is it towards the purpose of thy profession, to encline to those things which are not comman-

¶ 2 Tim. 4. 9.

and 5. 13.

Col. 2. 20.

ded thee? Remember thy profession, and alwaies have in mind Christ which was crucified; when thou seest his life, bee ashamed of thy selfe, that hast so long a while professed Christianitie, and yet so little, if any whit followed

¶ 2 Cor. 11. 1.

¶ 1 Pet. 2. 9.

the example of Christ.

Hee which attentively, and carefully thinketh upon the life and death of Iesus, shall find sufficiencie of all necessary



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necessarie, and profitable things in the same; neither shall hee need to seeke any better thing without Iesus.

a Rom. 8. 17

Col. 3. 12.

If Iesus crucified came into our minds, quickly and sufficiently learned we should prove *b*.

b 1 Cor. 3. 18

The delight of a Christian is in the Law of the Lord *c*, and therein doth he exercise himselfe: but if he once waxe negligent, and luke-warme *d*, then miseries come, which oppresse him, and troubles that vex him, because hee is voide of inward consolation, and forbidden to seeke any outward comfort *e*.

c Psal. 1. 2.

d Rev. 3. 15

e Mat. 57. 31

And doubtlesse, hee which passeth the bounds of Christs doctrine, is greatly subject to a grievous destruction *f*, and he that loveth a loose & secure life, is never in quiet *g*, for some thing ever-more displeaseth him.

f Pro. 1. 24

g Exo. 57. 20

Rather follow the straight and vertuous life *h*, of the Apostles and Disciples of Christ *i*: and in so doing, doubt thou not, but that God of his wonted mercy will give thee strength to doe well. This is the way to be full of hope and strength, this is the way even the heavenly way so to proceed,

h Mat. 7. 13

i 1 Cor. 11. 1

Heb. 13. 7.

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ceed, that thou mayest despise all worldly things *k*. *Ps. 56. 4.*

And would to God wee had no let but that wee might praise God even with heart and mouth *l*, and keep his commandements *m*. Would to God we were quite ridde from all worldly businesse, and set our affections on heavenly things *n*. For when man is come to that point, that he careth for

no worldly comfort *o*, then beginneth he to taste the sweetnes of God; to take all things in good part, howsoever they fall out; to be neither over jocond in prosperity, nor too pensive in adversitie *p*; but evermore confidently to hope in God *q*, who is all in all *r*, to whom nothing dyeth, but all things live, and continually obey at his beck *s*. *Ps. 30. 7, 8.*  
*q Ps. 37. 3.*  
*r Ro. 11. 36.*  
*s Cor. 8. 6.*  
*f Ps. 10. 4. 1.*  
*e Sira. 7. 36.*

Alwayes remember thy end *t*, and thinke, that time lost wil never come againe *u*. *u Eph. 5. 15.*

Without care and diligence, thou shalt never attaine to godlinesse *x*. If thou waxe faint, thou shalt every day be worse and worse *y*; but goe thou zealously forward *z*, and thou shalt finde both great peace & pleasure in thy wel-doing, both because God favoureth thee, & thou favorest vertue. *x Ro. 12. 6.*  
*z Cor. 11. 23.*  
*y Luk. 9. 62.*  
*z Mat. 25. 10.*  
*Psal. 24. 12.*

69 No loy to a good conscience  
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An earnest and zealous man is prepared unto all things *a*. It is more *a* Ro. 8. 35.  
painful to resist vices and perturbations of the mind, than to sweat againe with bodily labour: and he which in time taketh no heed of small finnes, by little and little falleth into great offences *b*. *b* Iam. 1. 13.

Thou shalt evermore bee merry at night, if thou hast behaved thy selfe godly in the day.

Watch over thy selfe *c*, stirre up & *c* 1 Cor. 10.  
admonish thy selfe; whatsoever becommeth of others, have a regard to thy selfe *d*, For so doest thou profit, as thou offerest violence unto thy selfe. *d* 1 Tim. 6.  
11. 12.  
Mat. 11. 29.

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*Thus endeth the first  
Booke.*

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**The second Book of the  
IMITATION of  
CHRIST.**

## CHAP. I.

*Of the inward life of man.*

He Kingdome of  
God is within,  
saith Christ.

Turne thee un-  
to the Lord, with  
all thine heart, ha-  
ving forsaken this

wretched world, and thou shalt find  
rest for thy soule *b.*

6 PG14.8.

Mat. 11.29.

Lu. 17. 10.

Learn to contemne outward things  
e, and to addict thy selfe to spirituall;  
so shalt thou perceiue the Kingdome  
of God to come unto thee.

For the Kingdome of God is righteouſneſſe and peace, and joy in the Holy Ghost, which the wicked enjoy not.

Christ will come unto thee & comfort thee, if thou make a fit resting place for him within thee. For all his glory and beauty is withing, there doth he gladly abide.

## Wish

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With the inner man doth he oftentimes walke, and reason sweetly, and delight himselfe pleasantly, and agree notably, and familiarly continue *b.* h Pro. 3. 37.

Goe to now, O faithfull soule, prepare thine hart for this Bridegroom *i.* i Can. 5. 4. that he may come unto thee, & dwell within thee. For thus he saith *k:* If any *k* Io. 14. 107 man love me, he will keepe my word, and my Father will love him, and wee will come unto him, and will dwell with him.

Wherefore keepe out others, and let Christ have roome: If thou hast him, thou hast enough *l.* For hee will 1 Ro. 8. 18. have a care of thee, and so faithfully Phi. 3. 8. over-see all thine affaires, and to put any confidence in man, thou shalt not need *m.* m Ps. 37. 72

For men quickly are changed, and speedily depart *n.* but Christ abideth n Ps. 91. 9. for ever *o.* and continueth by his un- o Heb. 13. 6. to the end *p.* Neither set any great p Ma. 8. 20. affiance on mortall and fraile man, albeit he be dcere unto thee, and may doe thee good *q.* and if sometime he q Ps. 118. 5. gaine-say and trouble thee, bee not over-pensive.

They which take thy part to day, to morrow may be thine enemies, and afterward thy friends, for they change many

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many times like the wind.

But put thy confidence in the Lord  
 1 Pet. 5. 7. *r*, and see thou serve and love him *f*, he  
 Mat. 21. 37. will handle thy cause right well, and  
 Psal. 73. 23. set it in good order *t*.

Here thou hast no continuing Ci-  
 Heb. 13. 14. tic *u*, & wheresoever thou goest, thou  
 Heb. 11. 13 art a stranger and a pilgrim *x*, never  
 finding rest, till thou art fast joyned  
 Eph. 2. 19. unto Christ *y*.

Why dost thou here gaze about,  
 seeing this is not the place of thine  
 abode? In heaven should be thy con-  
 versation *z*, as for earthly things, thou  
 Phil. 3. 20. shouldest behold them onely to see  
 1 Cor. 7. 31. how they passe away *a*, and thou with  
 Psal. 90. 5. them *b*. So looke upon them, that  
 1 Ioh. 2. 15 thou love them not *c*, lest thou perish  
 being taken with vaine delight.

Cast thy cogitations upon the most  
 1 Pet. 5. 7. high God *d*, and pray unto Christ  
 Ps. 55. 16. without ceasing *e*.

If thou canst not meditate on deep  
 and heavenly mysteries, rest thy selfe  
 in the paines of Christ, and abide wil-  
 1 Pet. 2. 11. lingly in his wounds *f*. Run thou ze-  
 and 4. 13. lously unto those heavenly wounds  
 and stripes of Christ, and thou shalt  
 find a great comfort in adversitie, yea  
 thou shalt not set a rush by the repro-  
 ches of men, but take all slanders in  
 good

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good part *g*.

*g* 1 Pet. 2. 19.

& 3. 9.

Christ himselfe was despised of men in this world *b*; yea at a great extremitie his very friends forsooke him and fled *i*. Christ himselfe suffered, and was condemned *k*, and wilt thou complaine? Christ himselfe had adversaries & back-biters *l*, & wouldest thou have no enemies, nor be ill spoken of?

*h* Ps. 22. 6.

*i* Mat. 6. 56.

*k* Esa. 53. 3.

*l* 2 Pet. 3. 23

How shall thy patience be crowned if thou sustaine no adversity *m*? And if thou wilt not be contraried in any thing, how wilt thou be the friend of Christ *n*? But make thou an account to suffer tribulation both with Christ *o*, and for Christ *p*, if thou desire to raigne with Christ *q*.

*m* 2 Tim. i. 3

*n* Io. 15. 13

*o* Ro. 8. 17.

*p* 1 Pet. 4. 14.

*q* 2 Tim. 2.

11. 12.

Oh haddest thou but once entred into the secret closet of Iesus, and felt but even a very little of the heate of his love, thou wouldest not onely make no account either of prosperity or adversity in this world *r*, but also even rejoyce when thou art defamed *s*, for the love of Christ makes a man even to despise himselfe *t*.

*r* Lu. 5. 31.

& 9. 13.

*s* Act. 5. 41.

*t* Ro. 8. 3. 5.

I say, the true spirituall man, which is void of inordinate desires, and loveth Iesus unfainedly, can both turne himselfe freely unto God, and

F

ravi-

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u Phj. 3. 20. ravished in spirit above himselfe, quietly enjoy him u.

He to whom all things seem as they are indeed, not as they are esteemed in the vain opinion of man, is doubtlesse a wise man, and rather taught of God x, than of men.

He that hath learned to abide within, and to make small account of outward things; neither seeketh a place y i Tim. 3. 8. y, nor expecteth leisure to exercise himselfe in godlinesse z; the inward man can quickly call himselfe home, in as much as he never is altogether abroad. Neither outward labour can let him, nor necessarie businesse stay him for a time: but as every thing falleth out, so doth hee apply himselfe 4.

He that is well prepared, and reformed inwardly, is nothing troubled with the wonderfull and perverse behaviour of the world b: looke how greatly a man draweth businesse unto himselfe, so much is hee hindered and distracted.

Wert thou well settled, and thoroughly purged, all things would be for thy good and profit e. But for that thou art not plainly dead unto thy selfe f, or separated wholly from earthly things.

b Ps. 56. 1.

z Cor. 4. 3.

e Ro. 8. 28.

f 1 Pet. 2. 1.

Col. 3. 5.



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things, many things displease, and trouble thee oftentimes.

Nothing so doth defile and snare the minde of a man, as the impure desire of earthly things *e.*

*c Tit. 2. 12.*

Wherefore if thou wilt despise the consolation which this world doth minister *f*, thou shalt more easily both behold celestially things, and inwardly rejoyce.

*f 1 Io. 3. 15.*

## CHAP. II.

*Of patience and humility, two vertues necessary to be in a Christian.*

**C**ARE not greatly who is on thy side, or against thee *a*, but care to please God in al thy doing, & to have a good conscience, so will God defend thee right well. And whom he defendeth, none can hurt *b*.

*a Psa. 36. 4.*

*2 Cor. 8. 12.*

*b Ro. 8. 13.*

If thou hast learned to hold thy peace, and to be patient *c*, doubt thou not but God will aide thee from above. Hee knoweth when to deliver thee *d*, therefore oughtest thou to commit thy selfe to his pleasure.

*c Psa. 27. 14.*

*d 2 Pet. 2. 9.*

It is God that aydeth *e*, and delivereth man from shame and rebuke.

*e Psa. 121. 3.*

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It is many times good to bring us more and more downe, to have our vices knowne and reprehended of others.

Ps. 112. 6, 7

When a man humbleth himselfe for his offences, he easily pacifieth such as are offended, and with small adoe commeth into favour againe.

Ps. 34. 18.

The humble man doth God protect and save: to the humble, hee humbleth himselfe; yea the humble hath many things at his hand, the humble he exalteth unto glory, and to the humble hee both revealeth his secrets, and offereth himselfe. The humble man, be he never so much injured, or backbited, is alwaies quiet in mind, because he trusteth in God, not in the world.

h Iam. 4. 6.

i 1 Pet. 5. 9.

Pro. 22. 4.

k Lu. 10. 21.

l Esa. 66. 2.

m Ps. 34. 4.

Think not to come forward in religion any whit, unlesse thou think thy selfe inferiour unto all.

n Iam. 4. 6.

## CHAP. III.

That wee ought to be at peace both with our selves and with all men.

BE first of all at peace with thy selfe: and then thou shalt pacifie others.

a Ps. 34. 21.

b Mat. 5. 9.

A quiet-minded man doth more good

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good than a learned.

The contentious constructeth a good thing on the ill part, and hearkeneth unto evill e; but a good and quiet man turneth all things to the best d. c Pro. 17. 4.  
d Pro. 15. 18.

The quiet man conceiveth finisterly of no man e; but the unquiet and suspicious, will neither bee quiet himselfe, nor suffer others to be at rest, he both speaketh that many times which hee ought not, and doth not that which hee should; hee considereth what is another mans duty, and neglecteth his owne f. e 1 Cor. 13. 5.

Wherefore e, doe first thine owne duty, and then look that another man doe his g. f Ioh. 31. 21.

Thou hast the tricke how to colour and excuse thine owne deeds, yet wilt not thou allow the excuses of another b. But reason would thou shouldest excuse another, and accuse thy selfe i. If thou wouldest be borne with all, beare thou with another, and see how far thou art as yet from true patience and charity, which fretteth and is offended with none but with it selfe k. g Mat. 7. 5.  
h Ro. 2. 1. 17.  
i Pro. 10. 12.

To dwell with good and quiet men it is no hard matter, for all men naturally doe like thereof, and every man

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desireth quietnesse, and love such a  
 1 Mar. 4. 6, gaine as love them *l*. But to live qui-  
 etly with crabbed and froward fel-  
 lowes, with enemies and ill condition-  
 ed men, is doubtlesse the part of a  
 man indeed deserving commendati-

on *m* Ma. 9. 44. on *m*.

Some are at peace both with them-  
 selves, and with others *n*: some will  
 neither be quiet themselves, nor suf-  
 fer others *o*; these are ill to them-  
 selves, but worse to others. Againe,  
 some both keepe themselves in cha-  
 ritie *p*, and study to bring others unto  
 concord *q*.  
 1 Ro. 12. 11.  
 6 Pro. 6. 19.  
 Ro. 3. 17:  
 p Pro. 3. 20.  
 q Mat. 5. 10.

And yet all the peace which wee  
 have in this miserable life, doth ra-  
 ther consist in patient suffering *r*, than  
 in not feeling adversity.  
 1 Lu. 21. 19.

The more a man knoweth how to  
 suffer miseries, the more quietnesse  
 doth he enjoy: and such a man is a vi-  
 storious conquerour of himselfe *s*, a  
 Lord of the world *t*, a friend of  
 Christ *u*, and an heire of  
 heaven *x*.  
 f Mat 6. 38.  
 t Ro. 8. 37.  
 n Io. 15. 13.  
 x Ro. 8. 17.

CHAP.

## of the Imitation of Christ.

## CHAP. IV.

Of purenesse in mind, and plainenesse  
in meaning.

**M**AN is caried over earthly things with two wings, to wit, with plainnesse *a*, & purenesse *b*. Plainnesse *a* Ma. 6. 16. is of meaning, purenesse is of the mind : *b* Ma. 6. 22. that mindeth God, this apprehendeth and tasteth what he is *c*. *c* Mat. 5. 8.

No good action shall hinder thee, if thy mind be free from all inordinate affections *d*. *d* Mat. 6. 22.

If thou onely seeke and mind to please God, and to profit others, thou shalt enjoy the freedome of mind *e*. *e* Ps. 1. 2. 3. & 27. 14.

Were thy mind upright, the whole world were nought unto thee, but even a glasse to frame thy life, and a Book of godly instructions *f*. For nothing is there so small and vile, but it representeth the goodnesse of God *g*. *f* Ro. 1. 19. *g* Ps. 8. 2. & 19. 1, 2.

And if thy mind were good & pure, thou shouldst easily behold, and well perceive all things *h*. *h* Ma. 6. 22.

For a pure mind penetrateth both into heaven *i*, and hell: and as a mans mind is, so doth he judge of things *k*. *i* Ma. 5. 8. *k* Mat. 6. 13.

If there be any joy, the man which  
F 4 hath

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hath a pure heart, doth injoy the  
 1 Ps. 51. 9. same: and if there be any sorrow, &  
 misery, he hath it which hath a guilt  
 m Esa. 57. 20 ty conscience w.

As fire taketh away the rust from  
 Iron, and maketh it bright, so doth re-  
 pentance wipe away wickednesse, and  
 a Deu. 4. 9. maketh a sinner a new man w.

A man that is but wa: me in godli-  
 ness, flyeth even the least paines, and  
 o Pro. 19. 15 secketh outward comfort a, but would  
 he once earnestly begin to subdue him-  
 selfe, & stoutly take the ready way to  
 a vertuous life, doubtles those things  
 which at the first he counted grievous,  
 p Mat. 11. 29 will seeme light and easie p.

## CHAP. V.

*Of the consideration of a mans selfe.*

**W**E ought not overmuch to trust  
 a Pro. 3. 5. unto our selves a, for many  
 times wee lacke both grace and  
 will.

Small is the judgement which wee  
 b Mat. 23. 8. have b, and that also wee may easily  
 forgoe by negligence.

And yet so blind are wee, many  
 times wee perceiue not so much, and  
 many

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many times when we sinne we excuse our wickednesse, yea, and through a blind affection suppose it to be zeale, which is worst of all d.

d 1 Cor. i. 14.

Wee reprehend others for small things, and over-passe great offences in our selves e. Wee can quickly see when we are injured, and will not easily put up wrongs; but how we injure others our selves, wee never call unto mind.

e Mat. 7. 4.

Assuredly, would a man rightly and wisely consider his owne doings f, he should find no cause why to condemn another.

f Mat. 18. 35.  
Luk 7. 37.

The godly man hath a greater care of himselfe, than of any thing beside, and he which looketh to himselfe diligently, will speake but little of another.

Look not to prove godly and religious, unless thou bridle thy tongue from talking of others, and have a through insight into thy selfe g.

g 1 Co. ii. 28.  
& 2 Co. ii. 5.

If thou give thy mind wholly to know thy selfe, and to doe the will of God, no outward thing shall move or trouble thee h.

h Ph. 3. 7, 8.  
2 Cor. 4. 16.

Where art thou while thou art not with thy selfe? or when thou hast overpast all things, what art thou the

F 5, better

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i Mat. 16. 20. better, if thou neglect thy selfe i:

Mar. 8. 36.

Thou must of necessitie neglect all other things, & think thereof, if thou mind to attaine unto peace and quietnesse, yea, thou shalt mightily encrease, if thou cast off worldly cares k, and contrariwise as greatly decrease, if thou make any account of worldly things l.

k Mat. 6. 25.

l 1 Tim. 6. 8,

9, 10.

Count nothing wonderfull, nothing excellent, nothing gratefull, nothing acceptable, but either God, or that which is of God m: as for worldly pleasure, decme it but vaine n.

m 1 Io. 2. 15.

n 1 Cor. 7. 30.

The soule which loveth God, in respect of God contemneth all things o: God alone, which is eternall p, infinite q, and incomprehensible r, is the comfort of the soule, and the true joy s. Io. 4. 16. of the heart s,

o Ph. 3. 7, 8.

p 1 Tim. 1. 17

q Job 11. 7.

r 1 Rev. 8. 27.

s 1 Io. 4. 16.

## CHAP. VI.

*The joy of a good conscience.*

**T**He glorie of a good man consisteth in the testimonie of a good conscience a.

a 1 Co. 12. 1.

If thy conscience be good, thou hast a continuall feast b.

b Pr. 15. 15.

A man that hath a good conscience, endu-



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endureth much *c*, yea rejoyceth in ad- *c* Ro. 8. 35.  
versity *d*; but a wicked man is ever- *d* Ia. 1. 12.  
more timorous *e*, and unquiet *f*. *e* Gen. 3. 8.  
*f* Gen. 45. 6.

Sweet will be thy sleepe, if thy con-  
science accuse thee not *g*.

Rejoyce not, but in well doing *h*. *g* Psal. 3. 5.  
*h* 1 Cor. 13. 6.

Wicked men at no time rejoyce in-  
deed, neither feelee the peace of a  
godly minde: for as saith the Lord *i*: *i* Esa. 48. 22.  
There is no peace unto the wicked.  
And though they say they live in  
peace, & can never be molested with  
adversity, nor injured by man; be-  
leeve them not. For suddenly shall  
the heavy displeasure of God so fall  
upon them *k*, that both their doings  
shall come to nought, and themselves  
utterly consume away. *k* Ro. 1. 28.

For a godly man to rejoyce in tri-  
bulation is no hard thing *l*, and so to  
rejoyce, is to rejoyce in Gods father-  
ly care. *l* Ro. 5. 2, 3.  
*Gal. 6. 14.*

Vaine is the praise which is either  
ascribed, or received of men *m*. The  
praise of the righteous is in their con-  
science *n*, not in the tongue of men. *m* Ioh. 5. 14.  
*& 12. 43.*  
*n* 2 Co. 1. 11.  
*o* Ps. 9. 3, 4.  
*Ier. 9. 24.*  
*p* 1 Co. 8. 3.

Hee that seeketh for true and eter-  
nall glorie, contemneth worldly  
praise *q*; but he that either covereth,  
*q* Ioh. 3. 54.  
*or Gal. 5. 14.*

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or doth not contemne temporall, hee doubtlesse weigheth but little celestie  
 1 Joh. 12. 43. all glory.

Great quietnesse hath he that careth  
 1 Cor. 4. 3. in either for praise nor dispraise. And  
 he is well content and quiet whatsoever his condition be, which hath a  
 2 Cor. 1. 12. cleere conscience.

If thou beest praised, thou art not  
 the better, nor the worser if thou art  
 dispraised: what thou art thou art, &  
 greater thou art not, than God ac-  
 1 Sa. 19. 7. counteth thee to be.

Consider what thou art within, and  
 weigh not what thou art thought to  
 1 Cor. 4. 3. be abroad.

Man beholdeth the countenance,  
 1 Ch. 28. 9. but God the heart, and man judgeth  
 Plal. 7. 2. of the deeds, but God of the mind &  
 intent.

Evermore to do well, and to count  
 1 Ro. 12. 10. basely of mans own selfe, is a singu-  
 lar token of a modest mind. So it is an  
 argument of rare integrity, & faith,  
 to contemne the comfort of worldly  
 things.

Hee that seeketh no record else-  
 1 Job 3. 34. where a, hath doubtlesse wholly ad-  
 dicted himselfe to the service of God.

For hee that prayseth himselfe, saith  
 2 Co. 10. 18 Paul b, is not allowed, but hee whom  
 the

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the Lord praiseth.

To deale with God in mind *e*, and never to be moved outwardly with any perturbation, is the property of him that is a spirituall man. *1 Pt. 16. 7. 8. Act. 1. 26.*

## CHAP. VII.

*That our Saviour Christ is to be loved above all things.*

**B**lessed is he which knoweth what it is to love Iesus, & for his cause to contemne all things *a*.

For loves sake, even the beloved must be left; in as much as Iesus will be loved above all things *b*.

The love of earthly things is deceitfull and fraile: but the love of Iesus doth endure and continue. Hee which loveth worldly things, shall perish therewithall *c*, but he that imbraceth Iesus, abiderth ever *d*.

Love him and retaine his good will, which when all things fade away, will never forsake thee, nor suffer thee to perish *f*.

Will thou, wilt thou, one day thou must leave the world *g*: and therefore sticke to Christ both in life and death

*a* Mar. 8. 34.

*b* Lu. 9. 23.

*b* Mar. 10. 37

*c* Lu. 14. 26.

*c* 1 Ioh. 2. 17

*d* Ioh. 3. 16.

*e* Mar. 28. 10

*f* Ioh. 6. 37,

38, 39, 40.

*g* Iob 12. 4.

Psa. 39. 5.

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h Ro. 14. 8. death *b*, commit thee unto him which  
 Rev. 14. 13. alone can helpe thee when all things  
 faile.

This thy friend is of that nature;  
 that hee will onely be loved, he alone  
 claimeth thy minde for himselfe, and  
 hee alone will sit there like a King in  
 his throne.

i Lu. 9. 34. Therefore have thou no fellowship  
 & 19. 8, 9. with earthly things *i*, and Iesus gladly  
 will abide with thee.

Thou shalt find that wel-nigh lost,  
 whatsoever is spent upon any besides  
 Iesus.

Neither trust nor stay upon a wa-  
 k 2 Kin. 18. vering reed *k*. For all flesh is grasse, &  
 12. all the grace thereof, is as the flower  
 of the field *l*.

I Esa. 40. 6. If thou trust in man *m*, thou shalt ea-  
 m Ier. 17. 5. sily be deceived: yea if thou seek com-  
 fort, and profit by any other thing,  
 n Phi. 3. 7. thou shalt sustaine great losse *n*.

If thou seekest Iesus in all things  
 thou shalt find Iesus; but if thou seek  
 thy selfe, thou shalt find thy selfe, but  
 to thy damnation *o*.

o Mat. 10. 37 For whosoever seeketh not Iesus,  
 Ioh. 12. 15. doth more hurt himselfe, than all the  
 world again, and his enemies besides,  
 can doe.

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## CHAP. VIII.

## Of familiarity with Iesus.

WHILE Iesus is present, all things goe well, and seeme comfortable: but when he is absent, nothing is sweet *a*. If Iesus speake not in the mind of man, little good can worldly comfort doe him: but speake hee but a word, and great joy shall hee feelee *b*.

*a* Ioh. 16. 6.*b* Ioh. 16. 23.

So Mary Magdalen arose quickly from the place where shee wept *c*, as soon as she heard by Martha, that the Master was come and called for her. Happie is the houre wherein Iesus calleth from teares unto the joy of the spirit *d*.

*c* Ioh. 11. 26.*d* Io. 16. 22.

How hard and dry art thou without Iesus? How vaine and foolish, if thou desire any thing, without Iesus? Greater shall be thy losse if thou doe so, than if thou shouldest lose the whole world *f*. For, what can the world doe without Iesus *g*?

*e* Io. 15. 5.*f* Phi. 3. 8.

Mat. 16. 6.

*g* Mat. 16. 28

To hee without Iesus is a bitter death: but to abide with him, is even a pleasant life *h*.

*h* Ps. 27. 11.

If Christ be with thee, what enemy

mic

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i Rom. 8. 31. mic can hurt i?

Ioh. 10. 20. He which findeth Iesus, findeth a good treasure, or rather the chiefest  
k Col. 2. 2, 3. felicitie k: he which loseth Iesus, loseth too much. What said I? Too much? he loseth more than if he had

I Mar. 8. 36. the whole world l.

He that liveth without Iesus, is most  
m Ma. 19. 12. miserable m; but he whom Iesus fa-  
a Ioh. 17. 23. voureth, is for riches most wealthy.

To live with Iesus is great cunning;  
and to know how to keep him, is most

o Ioh. 18. 3. singular wisdom o.

p Mat. 23. 29 Be thou mecke and lowly p, and Ie-  
sus will come to thee; ye, bee thou  
good and quiet, and Iesus will abide  
q Ioh. 14. 15 with thee q.

But turne thou once to outward  
r Gal. 4. 9. things r, and thou dost make him for-  
sake thee, and so lose his favour.

And if he once forsake thee, unto  
f Heb. 6. 6, 8. whom wilt thou flye f, or what friends  
wilt thou find?

Without a friend thou canst not  
long live; and if Iesus bee not thy  
friend before all others, thou shalt  
mourne without measure when hee  
once doth leave thee t. And therefore  
u Ier. 9. 23. thou dost foolishly, if thou ci ha-  
Gal. 6. 14. trust or rejoyce in any besides him.

Better were it to have the whole  
world

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world against thee, then Christ Iesus  
alone x.

x Ro. 8. 31.

Wherefore above all things which  
thou lovest, love Iesus best, love o- y Ma. 10. 37.  
thers for Iesus sake, but love Iesus for  
his owne.

Hee alone must singularly bee lo-  
ved, because he alone is the good and  
faithfull friend z. For him and in him z Io. 15. 13.  
thou must love both friend and foe a, a Mat. 15. 43.  
and pray him that all men b, may both b 1 Ti. 2. 1.  
know and love him.

Never cover thou any singular  
praise or love c; for that belongeth c Iere. 9. 23.  
unto God, who hath none equall d. d Dan. 4. 29.  
Neither wish to have any body ad-  
dicted unto thee e, nor do thou inor- e 1 Cor. 3. 3.  
dinately love any man f, but let Iesus f 1 Cor. 7. 23.  
be in thee, and in all good men g. g Gal. 1. 10.

Have thou a pure mind b, voide h Mar. 5. 8.  
from all hinderance of Worldly  
things i. For thou must be pure, and i Iam. 1. 21.  
bring an upright mind unto Iesus, if  
thou wilt behold & see how sweet the  
Lord is k. k Mat. 5. 8.

And doubtlesse thou shalt never  
come to that point, unlesse God pre-  
vent thee, and draw thee l, whereby l Ioh. 6. 44.  
thou mayest reject and renounce all  
things, & be coupled to him alone m. m Luk. 3. 11.  
For if thou be in Gods favor, nothing

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n Mar. 9. 23. is there, which thou canst not doe;   
 Phil. 4. 13. but if that be gone, thou art poore   
 and feeble, and left as it were to the   
 o Ps. 104. 29 whip o:

Now if thou feel the want thereof,   
 thou oughtest not to cast downe thy   
 p Ia. 7. 2. selfe, or despaire p, but patiently abide   
 the good pleasure of God, & beare all   
 chances, to the praise of Christ Iesus   
 q 1 Pe. 1. 6. q. For Summer followes Winter, and   
 after night day comes, & fair weather   
 r To. 3. 22. after stormes r.

CHAP. IX.

*Of the want of comfort.*

**I**T is no hard thing to contemne   
 worldly comfort, whilest thou fee-   
 lest heavenly a: but to lacke both   
 a Ps. 94. 19. worldly and heavenly consolation,   
 b Mat. 27. 46 & willingly to beare the banishment   
 of the mind for the glory of God, and   
 neither to seek thy selfe in any thing,   
 nor to respect desert, is doubtlesse a   
 great matter, or rather the greatest   
 all.

For what great thing is it to be me-   
 rie and godly, while God favoureth   
 c Ps. 94. 19. Who doth not wish to see that houre   
 Hec rideth cheerefully, whom the   
 grace



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grace of God carrieth: and what marvell if hee feele no burthen, which is borne of the Almighty *d*, and led by the best guide? *d* Esa. 10. 20.  
Mat. 11. 18.

Greatly doe we delight our selves with some one thing of this world or other, and hardly can man forsake himselfe altogether: therefore mightily and a long while must hee strive, before hee can learne to subdue himselfe, and to draw all his senses under the obedience of God. *e* Mat. 19. 12.  
Luk. 9. 23.

As long as man dependeth on himselfe, hee will easily slide unto worldly delights: but the unfained lover of Christ, & earnest follower of vertue, neither inclineth unto those comforts, nor seeketh such delight of senses, but rather vehement exercises, and sore labours for the love of Christ *f*.

*f* Link. 23.  
Gal. 6. 14.

Therefore if at any time spirituall comfort bee given thee from above, receive the same with thanksgiving, and thinke that it is Gods gift *g*, not that thou dost deserve it, and be not puffed up therewithall *h*. *g* 1 Cor. 4. 7.  
*h* Col. 3. 18.

Be not high minded or proud, because of thy gift *i*, but so much the more humbled rather, and in all thy doings circumspect and fearefull. *i* Ro. 12. 20.

For

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For the time of comfort will passe away, and temptation will follow.

And though thy consolation bee gone, despaire not out of hand, but looke for health from above, and that with modesty & patience *k*. For God is able to indue thee with a more ample benefit and consolation *l*.

*k* Rom. 5. 3.

Rom. 15. 4.

*l* 1 Cor. 1. 3.

Neither is this a new thing, and strange to such as tread in the pathes of godlinesse *m*. For men of greatest holinesse, and the old Prophets, have tasted such alteration many times *n*.

*m* Ps. 94. 1.

Act. 14. 19.

*n* Psal. 34. 19

And therefore said one upholden by the power of God, on this wise, In my p. osperity I said, I shall never be moved.

*o* Ps. 30. 6.

Behold, what happened unto him when that was taken away, hee joy-neth afterward in these words: but thou diddest hide thy face, and I was troubled.

7

Yet for all that he despaired not, but so much the more earnestly prayed unto God, saying, then I cried unto thee, O Lord, and praied to my God.

At last he obtained the end of his prayer, and confesseth that hee was heard, when hee said; O Lord my God, I cryed unto thee, and thou hast restored me, but wherein: Thou hast

9

10

turned

turned my mourning into joy, thou  
hast loosed my sacke, and girded mee  
with gladnesse.

Now if these things have hap-  
pened to men of such wonderfull holi-  
nesse, we miserable and poore soules  
should not despaire *p*, though wee be *p* Ro. 15. 4.  
sometime in cold, and sometime in *Rev. 3. 29.*  
heat, in as much as the spirit goeth, &  
commeth at his pleasure *q*. Therefore *q* Ioh. 3. 8.  
saith *Iob*; thou doest so magnifie him, *r* Iob 7. 17.  
that thou settest thine hart upon him,  
& dost visit him every morning, and  
triest him every moment.

So then, in what thing should I  
hope, or to whom should I trust, but  
only to the infinite & heavenly mer-  
cy of Almighty God?

*p* Ps. 5. 11.

For, bee it that I have about mee  
good and godly brethren, & faithfull  
friends, and holy Bookes, and plea-  
sant speech, and sweet musicke, yet  
little doth all this helpe, little doth  
it comfort, it being forsaken of  
God; I am left to my selfe, at that  
time the best remedy is patience, and  
the denying of my selfe *x*, according  
to the will of God.

and 20. 7.

*p* Ps. 119. 50.

*u* Lu. 21. 19.

*x* Lu. 9. 23.

For my part, I never yet found  
man so religious, that hath not felt  
sometime the lack of Gods assistance  
and

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and at some time been cooler in zeale  
than at others, neither hath any god-  
ly man beene so carried aloft, & illu-  
minated, but either sooner or later,  
at one time or other, hee hath beene  
tempted.

y Ro. 7. 14.

Gal. 5. 7.

z Iob 5. 17.

Mat. 5. 10.

a Ps. 93. 13.

b Ia. 2. 12.

c Rev. 2. 7.

d Ro. 5. 2.

e 2 Co. 12. 7.

f 1 Pet. 5. 8.

g Ro. 7. 13.

Gal 5. 16.

h 1 Tim. 6. 12.

i Ps. 9. 17.

Hee is not worthy to behold God  
in deepe contemplation, who hath  
felt no miserie for Gods sake. For  
commonly the tentation that goeth  
afore, is a signe of consolation to  
come afterward. And they which  
are tried with tentation, are promised  
the joyes of heaven. To him that o-  
vercommeth, saith the Spirit, will I  
give to eate of the tree of life.

Furthermore, G O D sendeth his  
comfort, that man may bee the stron-  
ger to beare adversity. And tenta-  
tion followeth, that hee waxe not  
proud of his gift.

Satan sleepeth not, and the flesh  
is not yet dead: therefore at all  
times prepare thy selfe unto battell,  
for on every side thou hast  
trouble-some ene-  
mies.

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## CHAP. X.

*Of thankfulness unto God for his  
benefits.*

**W**Hat seekest thou for quietnesse,  
seeing thou art borne unto la-  
bour *a*?

Give thy selfe to patience *b*, rather  
than to pleasure: and to beare the  
crosse, than to delectation *c*.

For what worldling is there which  
would not willingly enjoy spirituall  
comfort, if he might at all times, as  
that which surpasseth all the joyes of  
the world, & pleasures of the flesh *d*;  
for all worldly delights are either  
vaine or vile *e*; but the joyes of the  
spirit are onely sweet *f*, onely honest,  
springing of vertue, and poured into  
pure mindes by God himselfe.

But these heavenly consolations  
are of that nature, that no man can  
keep them at his pleasure, for so much  
as temptation ceaseth not any long  
time *g*.

Two things are great enemies to  
this heavenly joy, false freedome of  
the mind *h*, and too much confidence  
in our selves.

God

*a* Gen. 3. 19.

*Iob* 5. 7.

*b* Lu. 21. 19.

*c* Eccl. 7. 4.

*d* Ioh. 16. 22.

*Phi.* 4. 7.

*e* 2 Pet. 2. 15.

*f* Rom. 14. 17.

*g* Luk. 4. 2.

*Esa.* 66. 3.

*h* Ier. 17. 5.

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God doth well, which bestoweth on man the benefit of his comfort; but man doth ill, which doth not with thanksgiving *k*, acknowledge God to be the giver of the same.

*k* Thes. 5. 11.

*l* 1 Cor. 4. 7.

*m* 1 Cor. 12. 6.

*Heb.* 3. 6.

*n* Mat. 18. 83

*o* Lu. 6. 34.

*p* 1 Cor. 1. 8.

*q* Lu. 16. 13.

*r* Lu. 9. 48.

*s* Lu. 9. 23.

*t* 1 Cor. 4. 7.

Hence it is, that God poureth not his benefits upon us, even because we are ungratefull, & send not all things backe unto the spring of the Fountainne *m*.

He which giveth thanks, beggett a new benefit: and that is commonly taken frō the proudly ungratefull, which is bestowed upon the modestly thankfull.

I like not that comfort which taketh from mee all sorrow for sinne: neither desire I that knowledge that makes me forget my selfe *p*.

For, all that is hie is not holy, neither is every desire pure; nor all that is sweet, wholesome, nor every thing that liketh man, pleaseth Almightye

God *q*. But those benefits are welcome unto me, which make me humbler than I was before *r*, and readier to forsake my selfe *s*.

He whom God hath schooled both by prosperity and adversity, will arrogate nothing unto himselfe, but

confesse

of the Imitation of Christ.

confesse rather his nakednesse and  
miserie **1.**

**c** Job 1. 21.

Give unto God that which is Gods,  
and ascribe unto thy selfe that which  
is thine; that is, give God thanks for  
his benefits **u**, and ascribe sinne to thy  
selfe **x**, and for sinne thinke thou de-  
servest punishment **y**.

**1** Tim. 6. 7.

**u** 1 Thes. 5.

**18.**

**x** Dan. 9. 5.

**y** Deu. 28. 15

Take the lowest roome, and the  
highest shal be given thee **z**, for with-  
out the lowest there can bee no  
highest.

**z** Pro. 25. 6.

Those whom G O D accounteth  
chiefest for holinesse, esteeme them-  
selves for vilest; and the more glori-  
ous they are, the more humbly they  
behave themselves, being full of cele-  
stially truth and glory **a**, not of vaine-  
glory desirous.

**a** 1 Cor. 13.

They which depend upon God, ne-  
ver waxe insolent: and they which a-  
scribe unto God, whatsoever good  
thing they have, receive not praise  
one of another **b**, but seeke it of God,  
whom they wish might bee extolled  
above all things, both of themselves,  
and of all other holy men, & to him-  
ward alwayes they tend **c**.

**b** Ioh. 5. 44.

**c** Ps. 34. 3.

Wherefore bee thankfull in small  
things, so shalt thou bee meet to at-  
taine greater **d**.

**d** Math. 25.

G

Albeit **21.**

*The second Booke*

E. Ia. I. 27.

Albeit, account even the least, and vilest gifts, for glorious and greatest. For if thou respect the Majestie of the giver e, no reward or gift ought to seeme vile or little.

For that is no small gift which the most high God giveth, whatsoever it bee, yea, if he give thee stripes and correction, thou oughtest to receive it in good worth, inasmuch as it maketh alwayes to our welfare, whatsoever hee sendeth, or suffereth to come unto us.

E. Col. 3. 17.  
Col. 3. 11.

He that would keepe the favour of God, let him both be thankfull for benefits given f, and patient if that be taken away g: that they may come againe, let him pray: and lest he lose them when they are come, let him be wise and humble.

## CHAP. XI.

*The small number that love Christ unfainedly.*

Lu. 9. 39.  
Mat. 19. 15.

CHRIST hath now adayes many that love his heavenly kingdom a, but few that wil willingly bear his Crosse; many that desire comfort, but



## of the Imitation of Christ.

but few adversity **b**: many partakers **b** Mat. 7. 13  
 of his meate **c**, but few of his con- **c** Ioh. 6. 26.  
 tinency. All men would rejoyce with  
 Christ **d**, but few sustaine adversitie **d** Mat. 20. 20  
 with him **e**. Many follow Iesus even **e** Mat. 26. 56  
 to the breaking of bread **f**, but few to **f** Ioh. 6. 26.  
 drinke of his cuppe **g**. Many honour **g** Lu. 22. 54.  
 him for his miracles **h**, but few follow **h** Mar. 7. 37.  
 the shame of the crosse **i**. Many love **i** Gal. 3. 13.  
 him while prosperity doth last **k**, and **k** Mar. 10. 37.  
 many praise, yea and thank him while  
 they receive any comfort at his hands  
**l**, but if he but hide himselfe, and for- **l** Ioh. 6. 14.  
 sake them for a while, they fall either  
 to bitter complaining, or to utter de-  
 spaire.

But they that love Iesus, not for  
 any pleasure that they looke to finde,  
 but for Iesus sake, they as well in mi-  
 serie and sorrow, as in prosperitie,  
 commend him **m**, and thanke him **m** Mat. 5. 16  
 evermore; which they will alwayes **Rom. 5. 8.**  
 doe, albeit he should never give them  
 any comfort at all. Such is the force  
 of the unfained love of Christ, it see-  
 keth neither outward profit, nor it  
 selfe **n**.

So that as many as seeke alwayes  
 for pleasure, may rightly be tearmed  
 hirelings **o**: and such as hunt after  
 profit and lucre **p**, love themselves, **o** Ioh. 10. 12.  
**p** Mat. 10.

*The second booke*

more than Christ out of doubt. How many will serve Christ freely without  
 9 Mat. 10. 8. gaine *q*? Or who is so spirituall that  
 1 Lu. 18. 28. will forsake all *r*? I say who can find  
 1 Mat. 5. 3. him that is truly poore in spirit *s*, and  
 bare from all worldly things? That  
 precious fellow may bee sought the  
 whole world over.

If a man feed the poore with all  
 11 Cor. 13. his goods *t*, hee hath yet done no-  
 1. 4. 5. thing; and if he chastise himselfe with  
 sorrow for his sins, it is yet too little;  
 and though hee knew all secrets, and  
 all knowledge, he is yet far from the  
 marke: yea, were he most singularly  
 vertuous, and could burne for religi-  
 on, yet lacks he something, even one  
 u Lu. 10. 42. thing which is needfull *u*. And what is  
 that? Even that when he hath forsake  
 2 Lu. 5. 11. ken all things, he forsake himselfe *x*,  
 Lu. 9. 23. and going wholly out of himselfe, re-  
 taine no piece of selfe or private love  
 y Mat. 10. 37 within him *y*.

When hee hath done what hee  
 knowes should be done, let him think  
 that nothing hee hath done, neither  
 let him glorie in that hee may bee  
 great, but confesse rather that hee is  
 an unprofitable servant, even as the  
 2 Lu. 17. 10. truth if selfe doth say *x*: When yet  
 have done all things, which are com-  
 manded

*of the Imitation of Christ.*

manded you, say, wee are unprofitable servants, wee have done but that which was our duty to doe.

Then at length will he finde himselfe needy, and naked in spirit *a*, and *a* Mat. 5. 3. may say with the Prophet *b*, I am *b* Ps 86. 1. poore and needy. And yet notwithstanding, none is richer, nor freer, none mightier than hee which can forsake the world, and himselfe too *c*, *c* Lu 5. 11. and debase himselfe even under the basest things *d*. *d* Phi 2. 3, 8

## CHAP. XII.

*Of patient bearing the crosse of Christ.*

**T**His seemeth a hard saying to many, so sake thy selfe *a*, take up *a* Mat. 16. 24 thy Crosse, and follow mee: But *Mar 8. 34.* those last words will bee much harder *b*, depart from me yee cursed into *b* Mat. 25. 41 everlasting fire. For they which now gladly doe heare, and follow the saying of the crosse, shall not then dread the heavy sentence of eternall punishment *c*. *c* Ps. 112. 6

Then all the servants of the crosse, which have lived after the example of him that was crucified, shall approach

The second booke.

Wis. 5. 1. unto Christ with great boldnesse d.  
 Mat. 19. 28. Why then fearest thou the crosse,  
 & Lu. 22. 28. which is the way unto heaven e.  
 Rom. 8. 17. In the Crosse salvation is ; in the

crosse life; in the crosse, ayde against  
 enemies; in the crosse celestiuall com-  
 fort, in the crosse strength of minde;  
 joy of the spirit is in the crosse, in the  
 crosse the chiefest vortue; perfection  
 of holinesse is in the crosse: finally,  
 without the crosse, there is neither  
 salvation of the soule, nor hope of e-  
 ternall life f.

Gal. 2. 19. Wherefore take up thy crosse, and  
 follow Christ, and thou shalt goe into  
 eternall life g. Hee went before thee  
 Lu. 9. 23. bearing his own Crosse h, and for thy  
 Io. 19. 17. sake dyed on the Crosse i, that thou  
 Gal. 3. 13. also mightest beare the crosse, and

desire to dye upon the same k. For if  
 thou dyc with him, thou also shalt live  
 with him; If thou suffer with him,  
 thou shalt also raigne with him l. For  
 Tim. 2. 11, 12. know this, in the crosse, and in dying,  
 all things doe consist: neither is there  
 any other way unto life & quietnes,  
 than by the crosse, and daily mortify-  
 ing of thy selfe m.

Ro. 6. 3, 4. Whithersoever thou turnest thy self  
 Gal. 6. 14. or castest thine eyes, thou shalt finde  
 neither above nor beneath, a better  
 way

*of the Imitation of Christ.*

way unto blisse, than by the crosse n. n Lu. 24. 26

Though thou set all things in never so good order, yet can it not bee avoyded, but something thou must suffer either voluntarily, or against thy will o, & alwayes run upon the crosse. o Sirad. 2. 28

For either sicknesse of body, or sorrow of mind will vex thee. Either God will forsake, or man afflict, or (which worse is) thou wilt be a burthen to thy selfe, and that in such sort, as no remedy can salve, nor comfort quiet thee, but of necessity thou must beare it as long as God thinks good p. p Phi. 1. 23

For it is Gods will to have thee suffer misery without comfort q, that q Mal. 3. 46  
thou mayest submit thy selfe wholly unto him, and bee more humble than adversity r. r Ps. 119. 67

No man so feeleth the paines of Christ in his minde, as he which hath suffered the like himselfe s. s Gal. 5. 17

So that the crosse is prepared, and abideth for thee in every place, neither shalt thou escape it, runne where thou wilt t: for wheresoever thou be- t Ioh. 16. 2  
comest, thou bearest thy selfe about, and shall find thy selfe alwayes n. u Rom. 7. 14

Turne thee upward, turne thee downeward, turne thee outward, or turne thee inward, every where thou mayest

*The second booke.*

mayest finde the crosse; and alwayes  
thou must have patience, if thou wilt  
enjoy the peace of mind; and crowne  
of rest.

**Luk. 9. 24.**

**& 21. 19.**

If thou wilt carrie the crosse wil-  
lingly, the crosse will carry thee even  
to the desired end, namely where mi-  
sery hath an end, which will not be  
in this world.

**Rev. 7. 17.**

**& 10. 20. 20.**

But if thou bearest it  
grudgingly, thou dost increase thy  
burden, and presse downe thy selfe  
the more, and yet must thou beare it

**2 Pr. 14. 14.**

do what thou canst. If thou escapest  
one misery, thou shalt assuredly fall  
into another, and perhaps into a  
worse.

**Ma. 19. 22.**

**& Ti. 3. 12.**

**Ind. 8. 11.**

Thinkest thou to escape that which  
no mortall man could ever yet doe?

**Job. 14. 1.**

What man ever lived in the world,  
without his crosse and misery?

**Ps. 34. 19.**

**Act. 15. 12.**

even our Lord & Saviour Christ was  
no one houre without griefe & trou-  
ble while hee lived here on earth.

**Lu. 9. 22.**

**f Lu. 24. 26.**

For, Christ suffered, and so entered  
into his glory: and wilt thou seek a  
nother path, and not walke in the  
Kingly hie-way? The whole life of  
Christ was even a meere crosse and

**Esa. 53. 3.**

**John 7. 7.**

vexation, and wilt thou seeke for  
rest and quietnesse?

Thou art out of the way, surely thou

## of the Imitation of Christ.

art out of the way, if thou lookest for any thing but miserie in this world; seeing the whole life of a mortal man is full of troubles, & compassed about with calamities *b*. And the more *h* Iob 14. 14. godly a man is, the more often doth he suffer aduersity: for the forenesse of his affliction increaseth through his love of God *i*.

And yet is not this man of whom we speake, without comfort, inasmuch as he beleeveth, that by this crosse he shall reape much fruit *k*. *i* Ro. 8. 35. Phil. 1. 14. *k* Ps. 94. 18.

For whilest willingly he commeth under the crosse, it falleth out, that the whole burden of troubles is turned upon the confidence of Gods heavenly comfort *l*. and the more the flesh *l* Ps. 3. 23. by calamitie is weakened, the more *l* & 21. 2. the Spirit is confirmed by the comfort of mind *m*. Yea so is he strengthened *m* Ro. 7. 13. many times, through the feeling of *2* Co. 4. 16. trouble and aduersitie, (of such force is his love, which suffereth after the ensample of Christ *n*) that hee *n* 1 Pe. 2. 21. would not wish to be without sorrow and affliction *o*. For hee beleeveth, *o* Rom 6. 5. that hee is the more acceptable to *o* & 8. 35. God, the more hee can suffer for his sake *p*.

And yet it is not by the power of *p* Act. 5. 41. *2* Co. 4. 16.

*The second booke*

man, but of the mercy of God, that he can in his fraile flesh love, & thorow the zeale of the spirit set upon those things *q*, which man by nature doth flye and abhorre.

*Gal. 5. 16.*

*1 Tim. 3. 12.*

For man of himselfe cannot endure the crosse, love afflictions, tame and bring under the bodie, thun promotion, abide to be reviled, despise himselfe, yea covet to be despised, beare adversitie, and conuenne the prosperity of this world *r*.

*Lu. 12. 23.*

*12 Co. 5. 14.*

If thou depend upon thy selfe, thou shalt doe none of these things; but if thou trust in God, hee will send thee comfort from above *s*, whereby the world and the flesh shall be brought under thy subjection *u*. Yea thou shalt not feare the malice of the devill *x*, if thou be stedfast in faith *y*.

*1 Io. 6. 7.*

*2 Co. 14. 10.*

*2 Psal. 91. 5.*

*1 Pet. 5. 9.*

Thou therefore suffer affliction, as a good souldier of Iesus Christ *z*, who for thy sake was crucified *a*.

*22 Ti. 3. 3.*

*1 Pet. 3. 14.*

Prepare thy selfe to suffer much adversity, and sundry incommodities in this miserable life: for as much as such is thy lot wheresoever thou becommest: for lurke where thou wilt, yet by no meanes shalt thou escape these troubles, but must beare them

*22 Ti. 3. 19.* of necessity *b*.



*of the Imitation of Christ.*

Drinke heartily of the Lords Cup *c*, *c* Mat. 20. 22  
if thou desirest to bee his friend and  
companion.

And as touching consolation, refer  
that to the will of God, let him give  
it at his discretion, but yeeld thou  
thy selfe to the bearing of aduersitie,  
and let it be thy joy *d*. For the afflictions  
of this present time, are not answerable  
to the glory which shall bee  
hereafter *e*, though thou couldest bear  
them all thy selfe. *d* Act. 5. 41  
*e* Iam. 1. 3.  
*e* Ro. 8. 18.

After thou art come to that passe,  
that thou canst with pleasure and joy  
endure aduersity for Christ his sake,  
thinke thou art an happy man, which  
hast found the kingdome of heaven  
here on earth *f*. On the other side, as  
long as it grieveth thee to beare it, so  
long art thou in ill case, & vexed every  
where with the sight of misery *g*. *f* Mat. 5. 10.  
*g* Psa. 10. 19.  
But doe thy duty, that is, prepare thy  
selfe to the Crosse and to dyc, and in  
short time shalt thou be assisted, and  
find quietnesse *h*. *h* 1 Pet. 1. 12.

If thou wert taken up even into the  
third heaven with Paul *i*, yet wert  
thou not assured that none aduersitie  
shall come to thee. I will shew him,  
saith Christ *k*, how many things hee  
must suffer for my sake. *i* 2 Co. 11. 26.  
*k* Act. 7. 10.

So

So that of necessity thou must suffer, if thy mind be to love and serve

1 Luk. 9. 23. Christ evermore.

And would to God thou wert counted worthy to suffer for the name of

m Act. 5. 41. Iesus m: then what glorie to thy selfe

n Ro. 5. 2. n, joy to the Saints of God o, & pro-

o 1 Cor. 11. fit to mankind p, would arise? For all

26. commend patience, though few will

p Col. 1. 24. suffer q. Doubtlesse, there is great

q Mat. 16. 16. cause why thou shouldest endure a

little for Christ, seeing thou canst suf-

r 1 Cor. 6. 25. fer a great deal more for the world.

And know this for a truth, that thou

s Rom. 6. 8. must live by dying to thy selfe s. And

t 2 Tim. 2. 11. the more a man dyeth to himselfe, the

more hee liveth to God: No man is

meeter to comprehend celestiall things,

unlesse hee can bee content to beare

u Ro. 8. 35. adversity for Christ his sake.

To conclude, nothing is either

more acceptable in the sight of God,

or profitable to thy selfe in this life,

than willingly to suffer adversity for

the name of Christ, in so much, that

if choyce were given, thou shouldest

choyse to suffer for Christ, rather than

to be refreshed with much consolati-

v Ro. 12. 12. on v; for so shalt thou become the

w Io. 15. 20. more like to Christ x, and all his holy

x 1 Pet. 2. 21. servants y.

y Ma. 5. 11.

of the Imitation of Christ.

Neither doth our comming forward consist in the store of pleasures and comfort, but rather in bearing great evils and adversity z.

z Rom. 5. 34.  
Iam. 1. 2.

And if any thing had bene better, or more expedient for a man than to suffer misery a, doubtlesse Christ a Ioh. 14. 17. would have showne the same both by words and deeds. But now in plain words he doth counsell both his own disciples, and as many as are desirous to follow him, to beare the crosse, in these words b; If any man will follow me, let him forsake himselfe, and take up his crosse, and follow me. b Mar. 16. 24. Mar. 8. 34.

Therefore all things being read over and over, and put in practice, let this be the end of our speecch c: By c Act. 14. 32. many afflictions we must enter into the kingdom of

G O D.

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*Thus endeth the second  
Booke.*

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**The third Booke of the  
IMITATION of  
CHRIST.  
CHAP. I.**

*Of the spirituall communication between  
Christ and the faithfull Soule.*



Will hearken what  
the Lord within me  
will say *a*. Blessed is  
the soule which hea-  
reth the Lord speak-  
ing within her, and  
from his mouth re-

ceiveth the word of comfort.

Blessed are the eares which can  
heare when God whispereth, and doe  
nought regard the noyse of the world  
**b.** Yea blessed are the eares which listen  
not to the outward sound, but to the  
truth speaking to the heart **c.**

Blessed are the eyes which are close from seeing outward, but open to behold inward things.

Blessed are they who pierce unto  
spirituall things, and prepare them-  
selves more and more by dayly medi-  
tations, to come unto the know-  
ledge

4-PL-85-8.

6 PF. 38. 13.

e Pl. 61, 12.

**Mat. 16. 17.**

**Ioh. 8. 43.**

**LFC 13**

of the Imitation of Christ.

ledge of Gods heavenly mysteries.

Blessed are they who rejoyce in serving God, and cast off all those things as may withdraw the from so doing

e. O my soule consider these things, & banish from thy mind carnall affecti-

ons f, so shalt thou understand what thy Lord God will say within thee g.

Thus saith thy friend, I am thy salvation b, thy peace i, and thy life k, stick unto me and thou shalt find quietnes.

Leave all worldly things m, and seek after heavenly n. For what are all things in this world, but vaine o? or what good can they do if God forsake thee p?

Wherefore, all things renounced, seeke unfainedly to please God q, that thou mayst attaine unto the true felicity r.

e Lu. 10. 34

f Gal. 5. 19.

g Ps. 85. 8.

h Eph. 7.

i Ioh. 16. 33

k Ioh. 14. 6.

m Lu. 16. 13.

n Lu. 22. 31

o Col. 3. 2.

p Eccl. 2. 11

q Mar. 16. 26.

Mar. 8. 36.

r Eccl. 12. 18

r Rev. 2. 10

CHAP. II.

That the truth speaketh inwardly without  
noyse of words.

SERVANT.

Speake Lord, for thy servant heareth

a. I am thy servant, O give me understanding b, that I may learne thy statutes.

a 1 Sa. 3. 10

b Ps. 119. 34

Incline

*The third booke*

Incline my soule unto the words of  
thy mouth, even unto thy words that  
e Deut. 32. 2. still downe like the dew e.

The Israelites said unto Moses in  
old time d; Talke thou with us, and  
d Exo. 10. 19. we will heare, but let not God talke  
with us lest we dye. But I pray not so,  
Lord I pray not so; But with the Pro-  
phet Samuel rather I besceech thee,  
e 1 Sa. 3. 10. saying e, speake Lord, for thy servant  
heare h.

And let not Moses nor any other  
Prophet speake to me, but thou Lord,  
which inspirest and lightenest all the  
f 1 Pet. 2. 2 1. Prophets f, speake thou to mee. For  
thou canst instruct me without their  
helpe: but they can profit nothing  
g 1 Cor. 3. 7. without thee g.

They may sound out words in mine  
h Ioh. 14. 10. eare, but they bring not the spirit h.  
They can speake trimly, but if thou  
hold thy peace, they inflame not the  
minde i. They teach the letter, but  
i Mat. 7. 28. thou openest the meaning k.  
k Rev. 5. 9.

They talke of deep things, but thou  
unlockest the sence of that which  
was sealed up l. They pronounce the  
commandements, but thou helpest  
to fulfill them. They shew the way,  
but thou givest strength to walke in  
m 1 Pet. 1. 2. the same m. They deale outwardly  
with

113 How Christ teacheth, & how man  
of the Imitation of Christ.

with the senses, but thou teacheſt and  
lightneſt the minds *n*. They water, *n* Eph. 1. 17.  
but thou givest the increase *s*. They *o* r Co. 3. 6, 7.  
cry with open mouthes, but thou gi-  
vest wisdom to the hearer *p*. *p* Ioh. 6. 68.

So then, let not Moses talke with  
me, but speak thou my Lord & God,  
which art the everlasting truth, lest I  
dye, and prove unfruitfull: and lost,  
being outwardly admonished, and  
not inwardly inflamed, the Word  
heard, not done *q*, knowne, not lo- *q* Ma. 7. 26.  
ved, beleaved, not observed *s*, make *r* Rom. 1. 8.  
unto my condemnation. *s* Iam. 1. 25.

Wherefore, speake Lord, for thy ser-  
vant heareth *t*. For thou hast the *t* i Sa. 3. 10.  
words of eternall life *u*. Speake to me *u* Ioh. 6. 68.  
even that which may bee to the com-  
fort of my soule, to the amendment  
of my life, and to the advancement  
of thine everlasting glory, Amen.

CHAP. III.

*That the words of God with all reverence  
should be heard, and that they are not  
understood of most men.*

L O R D.

**S O N N E**, heare my words,  
for they are most comforta-  
ble, and farre excell all the know-  
ledge

Men are godly zealous,  
many ungracious.

114

The third booke

ledge of Philosophers, and wise men  
a Pro.9.10: of this world a.

b Io.6.63. My words are spirit and life b, and  
are not to be weighed by the sense of  
man, nor drawne to serve for vaine  
pleasure, but must bee heard with si-  
lence, and received with humility and  
greedinesse.

c Ps.94.12. S E R. Blessed is the man c, whom  
thou chastisest, O Lord, and teachest  
in thy law, that thou mayst give him  
rest from the dayes of evill, while the  
pit is digged for the wicked.

L O R D. I both inspired the Pro-  
phets in old time d, and cease not in  
these dayes to speake unto all: but  
many are deafe, and will not heare  
e Eia.42.19: my words e. Most hearken unto the  
world, rather than to God, and more  
f Rom.8.5: gladly obey the desire of the flesh f,  
than his heavenly will.

The world promiseth but tempo-  
rall and small things, & they serve it  
g Lu.16.13. even with greedinesse g. I promise  
h Eia.64.40: most excellent and eternall things h,  
i Mat.7.11. and men care not for them.

Who with such a desire serveth and  
obeyeth me in all things, as they serve  
j Mat.7.13. the world j, and the prince thereof k  
k Ioh.14.30: Be ashamed hereof, and if thou wouldest  
know why, hearken: for small  
wages



Chap. 3. 115 That which Christ promisseth,  
*of the Imitation of Christ.* he performeth

wages many runne a great way, but  
 for eternall life few will once step  
 their foot out of doores *l.* Filthie *1 Mat. 7. 13*  
 gaine is earnestly sought for, for one  
 penny sometime they shamefully con-  
 tend: for a vaine thing and small re-  
 ward, men feare not even to wearie  
 themselves night and day; but for  
 goods immurable, for a reward un-  
 estimable, for honours endlesse, and  
 immortall glorie, they will take no  
 paines.

Wherefore, blasse I say, thou sloth-  
 ful & whining servant, that they shall  
 be more readie to fall into the pit of  
 hell, than thou to come unto heaven,  
 that they shall take more pleasure in  
 vanitie, than thou in the truth.

Againe, they many times misse of  
 their purpose: but what I promise, I  
 fulfil, and he that trusteth in me spee-  
 deth well *m.* That which I promise in *m Ps. 37. 34.*  
 words, I performe in deeds *n.* to him *& 23. 4. 5.*  
 which continueth constant unto the *n Eia. 46. 11.*  
 end in loving me *o.* I reward all good *o Mat. 10. 23.*  
 things, and I am a diligent examiner *Mat. 15. 14.*  
 of all religious men *p.* Write my say- *p Heb. 11. 36.*  
 ings in thy heart, & meditate earnest-  
 ly thereupon: For in the time of ten-  
 sation they will doe thee good *q.* *q Ps. 119. 92.*

That with reading now thou dost

not.

not conceive, in the time of curing  
thou shalt understand. And two waies

*r* *1* Sam. 2. 6. I am wont to cure mine elect; to waie  
*Psal.* 66. 8. by tentation, and by comfort *r* : and  
*Tob.* 13. 2. two waies I instruct them daily, first  
by reprehending their wickednesse,  
then by exhorting to proceed in ver-  
tue and godlinesse.

*1* Ioh. 5. 34. Hee that heareth my words *f* ; and  
*Ioh.* 12. 48. despiseth them, hath that whereby he  
shall bee condemned in the day of  
judgement.

#### CHAP. IV.

*A prayer for the attaining of the true know-  
ledge of Gods heavenly will, and for  
zeale of religion.*

#### SERVANT.

**O** Lord my God, which art all my  
goods and riches, what am I that I  
dare speake unto thee ?

I am thy poore se. vant, and a vile  
*Job* 25. 6. worme *a* , yea much more vile and  
poore, than I either know, or dare  
*Lu.* 18. 13. shew forth *b* .

And yet, Lord, remember even  
this one thing, that I am nothing,  
that I have nothing, that I am no-  
*Ma.* 19. 16. thing worth. Thou alone art good *c* ,  
thou

## of the Imitation of Christ. wretchednes of man.

thou alone art righteous *d*, thou alone *d* Iob 9. 23.  
 art holy *e*, thou canst all *f*, thou doest *e* Deu. 33. 4.  
 all *g*, thou fillest all *h*, only the wicked *f* Iob 11. 7.  
 thou sendest empty away. *g* Esa. 44. 6.  
*h* 1 King. 8.

Remember (O Lord) thy tender *27*.  
 mercies *k*, and fill me with thy favor, *k* Ps. 35. 6.  
 thou wilt that none of thy workes *Luk. 1. 54*  
 should serve in vaine. For how can I  
 stand upright in this wretched world,  
 unless thy mercy and favour do hold  
 me up *l*. *l* Ps. 119. 41.

Turne not thy cheerefull counte-  
 nance from thy servant *m*, deferre not *m* Ps. 51. 22.  
 to heale mee from day to day, with-  
 draw not thy comfort, that my soule  
 be not as the thirsty land *n*. *n* Ps. 143. 6.

O Lord, teach me to doe thy will *o*, *o* Ps. 143. 10.  
 teach me to walk worthily, and humb-  
 ly in thy presence. For thou art my  
 wisdom *p*, and knowest me indeed *q*. *p* 1 Co. 2. 30.  
 yea, thou knowest me, not onely *a-* *q* Ps. 139. 1.  
 fore I was conceived in my Mothers  
 wombe, but also afore the very world  
 was made. So be it. *r* Ps. 90. 3.  
*Rom. 8. 29*

CHAP. V.

That wee must walke sincerely and truly  
before God.

L O R D.

S O N N E, walke thou uprightly  
in my sight, and seeke mee always

**a** Ma. 1. 5. 8. in singleness of mind **a**.

Hee that walketh uprightly, wal-  
keth safely; for the truth delivereth  
him from deceivers & slanders of the  
wicked. And if the truth shall make

**b** Ioh. 8. 33. you free **b**, you shall bee free indeed  
and feare nought the vaine words of  
men.

S E R V A N T. Truth Lord  
therefore I beseech thee deale so with  
me; that is, let thy truth instruct me  
defend me, and bring me to a blessed

**c** Ps. 43. 14. end **c**. Yea, let the same thy truth  
liver me from all wicked lusts, and in-  
ordinate affections; so will it come  
to passe, that I shall enjoy a wonder-  
**d** Ioh. 3. 9. full freedome of the mind **d**.

L O R D. And I will teach thee  
what is right and acceptable in my

**e** Ps. 35. 4, 5. sight **e**. Call thy sins to remembrance  
**f** Ioh. 3. 12. continually, & that with hearty sorrow  
**f** Ex. 18. 30. and sorrow **f**, and never brag of

119 : : Beatt not of thy good dedes  
of the Imitation of Christ.

good dedes which thou hast done g. 1 Co. 4. 6.  
For in very deed thou art a sinner b, 1 Pe. 1. 13. 24  
and subject to many infirmities of  
the mind; yea by nature alwayes thou  
tendest unto vanity i, and mayest ea- 1 Gen. 6. 5.  
sily fall, easily be overcome, and ea-  
sily troden downe, and cast to the  
ground k. 1 Ro. 1. 25.

Finally, thou hast nothing wherein  
to boast l, but many things to make 1 1 Cor. 4. 7.  
thee humble; being much weaker  
than thou canst perceive. So then,  
looke that none of thy dedes seeme  
great in thy sight, or excellent, or  
precious, or wonderfull; yea, count  
nothing excellent, nothing glorious,  
nothing commendable, and to bee  
sought for, indeed, but onely that  
which is eternall m.

Let the everlasting truth like thee m Ps. 119. 142.  
above all things n, & thine extreame 24. 35.  
wilenesse mislike thee. n Ps. 43. 108  
o Ps. 108. 31.

Feare nothing, flie nothing, mislike  
nothing so much as thy sinnes & wic-  
kednesse p, they should more disquiet p Ps. 39. 13  
thee than, the losse of the dearest  
things in the world.

Some behave themselves not sin-  
cerely enough towards mee, seeking  
out earnestly, through curiositie  
and pride, my secrets, and mysteries,  
neg-

the Devil.

The third booke

neglecting themselves and their sal-  
vation, these fellows, by reason of  
their pride and curiositie, fall many  
times into grievous tentations, thro-  
row my displeasure.

But stand thou continually in awe  
of the heavy sentence of the Almighty  
God, & search not out the words  
of the most High, but search  
painfully, both how much evill thou  
hast committed, and what good thou  
hast left undone.

Some Religion is altogether in  
their bookes, or in pictures, or in some  
outward signes, & ceremonies, some  
have it in their mouthes, but not in  
their harts. And contrariwise, some be-  
ing cleere in mind, and pure in harts,  
doe covet alwayes after heavenly  
things, hearken unwillingly unto  
earthly matters, and serve the neces-  
sities of nature with griefe and sorrow,  
and these men perceiue what the spi-  
rit of Truth speaketh within them,  
how it teacheth them to despise earth-  
ly, and to desire ecclesiastiall things,  
condemne the world, and to wait for  
heaven, night and day.

1 Pet. 1. 12.  
Phil. 3. 8.

CHA

CHAP. VI.

A prayer and thanksgiving to God for his  
benefits.

SERVANT.

O Celestrall Father, Father of my  
Lord Iesus Christ, I praise thee 2 Cor. 13.  
for vouchsafing to remember me a  
poore and sinfull wretch b.

b 1 Cor. 15.

9. 10.

c 2 Cor. 1. 3.

O Father of mercy, and G O D  
of all comfort, I yeeld thee humble  
thanks, for refreshing mee, unworthy  
all comfort, with thy heavenly com-  
forted.

d 2 Cor. 7. 6.

Evermore will I praise and mag-  
nifie thee together with thine onely  
begotten Sonne, and the holy Ghost  
the comforters for ever and ever e 1 Ioh. 7. 6.

f 1 Tim. 1. 17

O Lord my God which lovest mee  
so holily, I will rejoyce with mine  
whole heart, when thou shalt come  
into my mind.

Thou art my glory, and the joy of  
mine heart: thou art mine hope and  
refuge in the day of my trouble g.

g Ps. 33. 18.

But forasmuch as yet I am weake  
and of small power, I have great need  
of thine assistance, & comfort. where-

H

fore

*The third booke*

**h Ps. 106. 4.** fore visite me oftener **b**, and schoole me with holy discipline.

Set mee free from wicked affections of the minde, and heale my soule of all unbridled desires, and sins, that being inwardly healed, and purged thoroughly, I may be made fit to love, strong to suffer, and constant to continue, Amen.

**1 Pl. 3. 4.**

**2 59. 9. 17.**

CHAP. VII.

*The praise and force of godly love.*

**1 Ro. 8. 39.**

**1 Co. 13. 4. 5.**

**b The force**

**& power of**

**true Love,**

**you may be**

**hold as in a**

**glasse. Ro. 8.**

**35. &c.**

**2 14. 1. &c.**

**2 15. 1. &c.**

**1 Cor. 13.**

**1. &c.**

**3 Tim. 1. 5.**

**1 Pet. 1. 5.**

**1 Ioh. 1. 7.**

**1 Ioh. 4. 7.**

**Act. 2. 42.**

**14. &c.**

**L**ove **a**, is a great thing, doubtlesse love is an excellent thing; it can make that which is heavy, light, and carry that equally which is unequal. It beareth a burden and feelth it not, and converteth all sower things into sweet and savoury: I say that noble love of Iesus, driveth one to adventure great things, and forceth all waies to come unto perfection **b**.

Love will be above, and cannot be kept downe by any abject things. Love will be free, and loose from all worldly affections, that neither her inward sight be dimmed, nor shee be

either



*of the Imitation of Christ.*

either intangled by worldly prosperi-  
tie, or subdued by adversity. Love  
is most sweet, most strong, most  
high, most large, most comfortable,  
most perfect: nothing is better than  
love, either in heaven above, or in  
earth beneath. For it ariseth from  
God, and resteth on God above all  
things. d. Ioh. 10. 16.

He that loveth, lieth, runneth, re-  
joyceth, is free and cannot be bound;  
he giveth all for all, & hath all in all,  
as hee which resteth in one above all,  
which is most high, from whom e 1 Ioh. 2.  
every good thing doth spring, and a- 5. & c. 17. 1  
rises. Hee respecteth not gifts, but f Iam. 1. 17.  
looketh on the giver above all.

Love knoweth no measure, but  
burneth above measure. Love feelles  
no burden, weighs no labour, conten-  
deth above strength, and considers  
not whether a thing may be done or  
no, for it counteth nothing hard or  
unpossible. Therefore love can do all  
things: and hee that loveth, brings  
many things to passe, if hee faint and  
trye not.

Love waketh, and sleeping slum-  
breth not, labouring tires not, ; loa-  
den faltereth not, terrifieth, dismay-  
eth not, but as a quicke flame, and  
bur-

*The third booke*

burning torch breaketh forth upwards, and safely pearceth out.

He that loveth, knoweth what this meaneth. A great cry in the eares of God, is the ardent affection of the minde, while it saies, O my God, my love, thou art all mine, I am wholly thine; Raise up in mee a vehement love, that I may taste *g*, with the inner mouth of mine heart, how sweet it is to love, and to swim as it were in the streames of love.

Grant that I may so burne in love, that through the heate of desire, I may exceed my selfe *b*; that I may sing the ballad of love, follow thee my lover alott, & set forth thy praises with such a zeale, that even my heart may faint again: that I may love thee more than my selfe: yea, neither love my selfe, nor any other that love thee unfainedly, but in thee, and for thee, even as the law of love that shineth out of thee commandeth and doth require.

Love is swift, sincere, godly, pleasant & fruitfull, it is strong, patient, faithfull, wise, long suffering, & manly, love seeketh not her owne. For there love perisheth, where any serves himselfe.

Love

## of the Imitation of Christ.

Love is circumspect, modest, just, not dainty, not light, not given to vanities: but sober, chaste, constant, quiet, and temperate in all the senses.

Love obeyeth betters; despiseth it selfe, seareth, thanketh, trusteth; and hopeth alwaies in God, yea when God seemes to abhorre it.

He that is not prepared to suffer all things; and to yeeld himselfe to the pleasure of his friend; is unworthy to be called a friend.

To conclude, a friend must receive all, even hard and bitter things, in good part for his friends sake; and never leave him in the time of adversity.

**k** Forwith-  
out paine,  
none live in  
love.

1 Ro. 5.7.8.

## CHAP. VIII.

*How to try a true friend: also how to resist  
the enemy.*

**L O R D.**

**M**Y Sonne, as yet thou art not a stout and prudent lover.

**S E R V A N T.** Why Lord?

**L O R D.** Forasmuch as a little assault makes thee to leave off, and as 1. Ioh. 4.11

**H 3.**

over-

## The third booke

over-geedily thou seekest consolation

A valiant lover endureth tentations, and giveth no care to the subtle persuasions of the enemy; and therefore he so liketh prosperity, that with adversity he will not be troubled.

oPsa. 19. 8.

Act. 2. 21.

1 Pet. 5. 10.

A wise lover respecteth not so much the gift of the lover, as the love of the giver; hee looketh more on the minde, than on the things, and weigheth no gift in respect of his friend.

The noble lover resteth not in the gift, but in me above all gifts.

Neither must thou by and by be out of heart, though sometimes thou thinke not so reverently, as thou wouldest, either of mee, or of my servants.

That good and sweet affection, wherewith thou art delighted now and then, is an affection of present favour, and a certaine fore-taste of the celestiall country: on which fore-taste thou must not too much depend, because it altereth many times. But to strive against the wicked motions of the mind, and to despise the inventions of Satan, is doubtlesse a valiant exploit, highly pleasing God.

1 Pet. 5. 8. 9

So that no cause is there why these

absurd

*of the Imitation of Christ.*

absurd imaginations, which are wont to arise of every trifling occasion, should so torment thee: persevere constantly in thy purpose, and serve God without an upright affection.

d Ps. 25. 3.

Ps. 37. 14.

Neither is it an illusion, that thou suddenly sometimes art ravished up on him, and by and by cast downe unto the old vanities of the minde: which for asmuch as thou sufferest them rather against thy will, than willingly, as long as they displease thee, & thou strugglest against them, they are rather profitable than hurtfull.

ci Cor. 12. 7.

f Rom. 7.

17. &amp;c.

Know this for a certainty, the drift of the old enemy, is to hinder thy study of godliness, and to withdraw thee from all exercise of religion, that is to say, from the godly remembrance of the paines of Christ, from the care of thy salvation, and from thy purpose to goe forward in well doing.

g 1 Pet. 5. 8.

Many wicked cogitations doth the enemy bring into thy mind, to make thee to loath and abhorre prayer, and the reading of the holy Scriptures. Hee cannot abide an humble confession of sinnes: and if hee could, hee would withdraw thee also from the Communion.

h Mat. 13.

25. 39.

i Mat. 13. 6.

25. 26.

## The third booke

But beleeeve him not, though many times he lay snares to intrap thee, care not for him. Turne them upon his owne pate, when hee provoketh thee to wickednesse; and say unto  
 k Mar. 4. 10. him k, avoid Satan, thou uncleane spirit, blush thou cursed wretch, thou which putteth these things into my head, avoid I say; thou wouldest carry mee away from my God, but thou shalt not. For Iesus will assiste me, and so thou shalt but get a shameful foile. I had rather die, and suffer any thing,  
 j Rom. 8. 35. than consent to thee l. Wherefore be quiet and hold thy peace: for I will not heare thee, though thou trouble  
 m Mar. 16. 24 mee never so much m. The Lord is  
 n Ps. 37. 1. my light, and my salvation n, whom shall I feare? The Lord is the strength of my life, of whom shall I be affraid? Though an host pitched against mee mine heart should not be affraid, the Lord p otecting, & safely delivering me.

Thou therefore strive courageous-  
 o Tit. 2. 3. ly aa a good Souldier o: and if any time of infirmities thou fall, take a better heart unto thee, and doubt not  
 p Ps. 91. 2, 3. of mine especiall favour p: and in any wise beware of pride, and arrogancy, a cause why many are led into error, and

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and fall into blindnesse almost incurable many times q.

Let the fall of those proud ones, foolishly arrogating too much to themselves, be a continuall warning to thee to beware of pride.

q Ro. 1. 31:

24. &amp;c.

1 Ro. 11. 13:

19. 20.

1 Pet. 5. 5.

Lu. 18. 14.

Eph. 4. 10.

11. &amp;c.

2 Pet. 2. 3.

## CHAP. IX.

*Of modest concealing the benefits of**God.*

## L O R D.

**S O N N E**, it is good and profitable for thee to keepe close the seate of religion that God hath given thee; not to commend the same too insolently with words, or to praise it out of measure, but rather to despise thy selfe, and as one unworthy those excellent gifts, to feare a.

2 Ro. 11. 18.

1 Cor. 4. 6, 7.

Thou must not sticke too much unto that affection which may easily be changed into the contrary.

Thinke while thou hast the favour of God, how miserable and wretched thou shouldest bee without his favour b, and thinke not, that thy coming forward in goodnesse consisteth onely in having the benefit of Gods

b Rom. 5. 10.

2 &amp;c.

1 Co. 15. 10.

Eph. 3. 7.

H 5

hea-

*The third booke*

heavenly comfort, but also if thou  
canst patiently, & quietly endure the  
want thereof, in such sort that thou  
faint not in prayer, nor omit altogether  
thyne accustomed exercise, but  
as well as thou canst, discharge that  
which is in thee to doe, and neglect  
not thy dutie for the unquietnesse  
of minde which thou feelest in thy  
selfe.

For many when things fall not out  
even as they would have them, are by  
and by either impatient, or care-  
lesse.

It is not alwayes in the power of  
man, to dispose his affaires at his plea-  
sure, but God it is that both giveth  
and comforteth, both when he will,  
and what he will, and whom he will,  
and as he will himselfe.

Some through a blinde devotion  
have cast themselves away, whilst in-  
davouring above their strength, they  
consider not the corruption of their  
nature, but follow the affection of  
their mind, rather than the judgement  
of reason: the which, because they  
tooke in hand more than Gods will  
was they should, did quickly forget  
the favour of God: and they which  
made their nests in heaven, became  
poore,



*of the Imitation of Christ.*

poore, vile, and forsaken, that the afflicted and poore might learne not to flye with their owne wings, but with my feathers.

And for such as are but younglings, and not trained up in the feare of the Lord, they (unless they hearken to the counsel of the wise) may easily be deceived and overthrowne. yea, if they follow their owne braine before such as have experience, they are in the greater danger, because they will not be withdrawn from their opinion once conceived.

It is seldome scene that selfe-wise men will yeeld to any.

And therefore, better it is to have small wisdom with modestie, than profound knowledge with a proud mind: yea better it is to have little, than having much to waxe proud.

Hee dealeth not circumspectly enough, that gives himselfe wholly unto pleasure, forgetting his old adversity, and the chaste feare of the Lord, the property whereof is to be alwayes warie that it lose not benefits received.

And he is not vertuously wise, that in the time of misery despaireth overmuch; and repositeth lesse confidence

The third booke

and trust in mee, than he shoul. Hee  
which in time of peace is too secure,  
in the time of warie is out of heart  
commonly, and of no courage.

Haddest thou the way to behave  
m Mat. ii. 29 thy selfe modestly, and lowly m, thou  
couldst not so easily fall into perill,  
and blame.

It is a point of wisdome, while thou  
art hot in the spirit, to consider what  
would fall out, if the light should go  
away n: and againe when that comes  
n Job 17. to passe, to thinke that it may returne  
11. 12. againe; being therefore withdrawne  
by me, that both you thereby may be  
o Psa. ii. 9. 7 the wiser o, and the more glorious.

For commonly thou shalt find such  
p Lam. 1. 2. triall more profitable p, than if con-  
1 Pet. 1. 6. tinually thou enjoyedst prosperity at  
thine hearts desire.

For thou art not vertuous, though  
thou have heavenly visions, and con-  
solations q, learning and high degree,  
q 1 Cor. 13. unlessse wi hall thou have true mode-  
2. &c. sty, Christi in charitys, and zeale of  
1 Mat. 5. 5. religion t. unlessse thou unfainedly de-  
1 Cor. 13. spise thy selfe, and rejoyce that others  
2. &c. doe despise & contemne, rather than  
12 Cor. 10. honor and com mend thee u.

Col. 3. 17.

m Mat. 5. 11.

1 Pet. 4. 14.

CHAP.

CHAP. X.

That man must debase himselfe in the fight  
of God.

SERVANT.

I Dare speake unto my Lord, though  
I am but dust and ashes *a* : and if I *a* Gen. 18. 2.  
should make any better of my selfe,  
thou standest against me, and my sins  
beare witness against me *b*, which I *b* Iob 9. 10.  
cannot gaine-say. 30. 31.

But if I make none account of my  
selfe, but laying aside proud imagina-  
tions *c*, esteeme my selfe for dust, *c* Lu. 18. 13.  
as I am indeed, then wilt thou bee *iam. 4. 6.*  
favourable, and thy light shall shine *1 Pet. 5. 5.*  
upon mine heart: then will it fall out, *Pro. 3. 34.*  
that if I esteeme never so little of  
my selfe, even that little, I being pre-  
sented downe to nothing, will vanish ut-  
terly.

And here thou wilt shew me to my  
selfe, even what I am, what I have  
beene, and whence I came; to wit, no-  
thing from nothing. And being left  
to my selfe *d*, I am nothing but meeke *d* Ps. 8. 4.  
infirmity. *Pl. 39. 9.*

But if thou shine upon me with thy  
favour *Gen. 1. 7.*

## The third booke

favour, I am straightway made strong  
 Ps. 134. 30. e, and filled with new comfort.

And this is a wonderfull strange  
 thing, that so suddenly I should be  
 lifted up, when thou dost so grati-  
 ously embrace me, which of my selfe  
 f Wi. 9. 15. alwayes am carried downward f unto  
 20. 7. 23. 24. earthly things. This is a fruit of thy  
 g Ps. 5. 9. 10. love, which freely preventeth mee,  
 h Ps. 139. and saveth from so many troubles,  
 1. c. & preserveth from grievous dangers,  
 Ps. 59. 16. and delivereth mee (to say the truth)  
 from so infinite evils.

For loving my selfe inordinately,  
 i Lu. 15. 13. I cast away my selfe: but after once  
 k Lu. 15. 21. I sought, and loved thee sincerely, I  
 both found thee, and my selfe, and  
 by that love also I brought my selfe  
 the more to nothing.

For thou, O my sweet Saviour, thou  
 1 Ps. 89. 1. bestowest mo things upon me, than  
 & c. I can deserve, and a great deale more  
 than I dare hope for, much lesse de-  
 fire.

Wherefore I thanke thee my God,  
 which albeit I am unworthy the least  
 of all thy blessings; yet of thy honor  
 and infinit goodnes, cease not con-  
 tinually to loade even the ungrate-  
 full m, and thine enemies with bene-  
 fits. O Lord, thou which art our sal-  
 vation,

*of the Imitation of Christ.*

nation *n*, our strength and our shield, *a* Exo. 15.2,  
convert us, we beseech thee, that wee *2* Sa. 22.27  
may prove gratefull, humble, and *Ps. 18.2.*  
godly in thy fight, Amen. *Esa. 12.2.*

CHAP. XI.

*That all things are directed unto God, as is  
the principall end.*

LORD.

**S**ONNE, if thou desire to be hap-  
py, thou must make me thy chieft  
and principall end *a*.

Hereby shall nature bee purified *b*, *b* Gen. 6.5-7,  
which most commonly bendeth unto *Gen. 8.21.*  
it selfe, and unto things created.

For as soone as thou seekest thy selfe  
in any thing *c*, by & by thou faintest,  
and witherest in thy selfe. *c* Mat. 15.25  
*2* Co. 13.18.

And therefore thou must referre all  
things to me alone which gave all *d*, *d* Ia. 1.17.  
and send all, therefore unto me, as to  
the chiefe spring, all things must re-  
turne *e*. *e* Ro. 11.36.

Out of me the small as well as the  
great, the poor as well as the rich, doe  
draw the water of life *f*, as from *f* Ps. 39.9.  
a lively fountaine: and they which *Esa. 12.3.*  
fianckly and willingly serve mee, *Ioh. 4.10.*  
they

## The third Booke

they shal receive one benefit upon an-  
g Ioh. 1. 12. other g. But if any will glory or de-  
light in any private thing besides me

h Ier. 9. 23. h, he at no time shall feele true joy &  
24. comfort in his mind, but fall into sun-  
r Cor. 1. 31. dry discommodities and troubles,  
s Co. 10. 7. 18. Therefore thou must ascribe no  
goodnesse nor godlinesse, neither to  
thy selfe nor to any mortall man, but

is Co. 3. 6. all to God, without whose blessing  
i Cor. 1. 31. man hath nothing k.

k Iam. 1. 17. I gave all, I challenge all of right,  
i Cor. 4. 7. and I looke to be glorified for all t.  
i Ro. 11. 36.

This is the truth, whereby the vanity  
glory of man is put to flight.

And who so hath the favour of God,  
m Rom. 5. 3. and true charity m, he is never en-  
and 8. 35. vious, nor faine hearted, nor proud. For  
n i Cor. 13. 4 heavenly love subdueth all things, &  
&c. stretcheth forth all the powers of the

o Ro 8. 37. mind o.

i Cor. 13. 7. Wherefore if thou beest wise, thou  
wilt reioyce and trust in me alone, &

p Mat. 19. 17. ven as God alone is good p, who  
above all and in all is to be praised for  
evermore q, Amen.

q Ti. 1. 17.

r Tim. 6. 16.

CHAR.

## CHAP. XII.

*That it is a sweet thing to serve God, and to  
despise the world.*

## SERVANT.

**O**LORD, I will speake againe,  
I cannot hold my peace: and in  
the eares of my God, my Lord, and  
my King dwelling in the hie heavens,  
this I say, O Lord, how great is thy  
goodnes, which thou hast laid up even  
for them which feare thee; much  
more then for them which love thee,  
yea much more for them which ho-  
nour thee with all their hearts.

Truely unspeakeable is the sweet-  
nes of thy contemplation, which thou  
impartest on such which love thee.

And herein chiefly thou decla-  
redst the force of thy love, in that  
when I was not, thou madest mee;  
and after when I went astray, thou  
broughtest me home againe, & com-  
mandedst that I should serve thee, and  
love thee.

O fountaine of everlasting love,  
what shall I say of thee? or how can  
I forget thee, that hast vouchsafed to  
remem-

## The third booke

e Eph. 2. 5.

remember me? who beyond all hope  
hast been mercifull to me thine own,  
even when I was dead e, and cast a-  
way, and at such time as I deserved  
nought, didst bind me unto thee, thou  
row thy favour and friendship.

f Pl. 16. 12.

thy bounteousnesse f? Surely I will  
serve thee. But that is no great thing  
to serve him; whom all creatures of  
duty must obey g. This rather is won-  
derfull & strange, that thou vouchsa-  
fest to take & admit so vile a wretch  
as I am, into thy service among the  
number of thy beloved h.

h Ro. 8. 17.

i Mat. 25. 14.

15.

1 Cor. 4. 7.

k Pl. 8. 3.

4. &amp; c.

l Pl. 8. 7.

&amp; c.

m Pl. 34. 7.

Mat. 18. 10.

Heb. 1. 14.

n Mat. 20. 28

Mar. 10. 47.

o Ioh. 7. 51.

p Pl. 116. 12.

Loc, whatsoever I have to doe thee  
service withall, is thine i. But what  
me thinks thou servest me, more than  
I thee. For behold, heaven and earth,  
which thou hast made for the use of  
man k, are present, and continually  
discharge the duty which thou hast  
enjoynd them l, yea the Angels also  
thou hast created, and ordained for  
the use of man m. But of all other  
things this is most wonderfull, that  
thou wouldest debase thy self so much  
as to serve man n, and hast promised  
to give thy selfe for him o.

For these thy benefits what shall I  
render unto thee p? O that I could

serve



*of the Imitation of Christ.*

Serve thee all my life long; Yea would  
to God I could serve thee even one  
day sincerely. Truly thou art wor-  
thy of service, all honour, everlasting  
praise. Doubtlesse thou art my Lord, <sup>1 Ti. 18.</sup>  
and I am thy poore servant, bound <sup>1 Lu. 17. 10.</sup>  
to serve thee with all my strength, <sup>1 Lu. 10. 27.</sup>  
and to sing out thy praises without  
ceasing. And surely so I will, <sup>Deut. 6. 5.</sup>  
would at least wise; but what I can, <sup>1 Ti. 18.</sup>  
nor, supply thou, O Lord, of thy <sup>19, 20.</sup>  
goodnesse.

A great honour, a great preferment.  
It is to bee thy servant, and to con-  
temne worldly things for thy sake. <sup>Mat. 10.</sup>  
For great shall be their reward which <sup>37 &c.</sup>  
voluntarily submit themselves to this <sup>Ioh. 12. 25.</sup>  
holy service; and they shall feele <sup>Mat. 5. 11.</sup>  
the sweet comfort of thy holy Spi-  
rit, who through the love of thee, <sup>Rom. 8. 35.</sup>  
have despised the pleasures of this <sup>&c.</sup>  
present world. Great freedome of  
minde shall they come unto, which <sup>1 Cor. 13.</sup>  
entering into the narrow way, have <sup>3. 4.</sup>  
cast aside worldly cares, and cogitati-  
ons.

O how sweet and comfortable is  
the service of God, whereby a man <sup>Mat. 6. 34.</sup>  
is made free, and holy. O the holy <sup>&c.</sup>  
state of Gods servants, which maketh <sup>Ro. 8. 15.</sup>  
men equall to Angels, acceptable <sup>Heb. 1. 14.</sup>  
to

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d Mat. 5. 3. to God d, to the diuels terrible e, and  
& c. honourable among the faithfull f  
e Ma. 10. 8. noble service, and alwaies to bee wi-  
Act. 19. 1. shed for, whereby both the chiefest  
f Ec. 10. 20. felicity is gotten, and joy without end  
2r. 25. obtained g.  
g Io. 12. 35.  
Ioh. 17.

## CHAP. XIII.

*That the desires of the mind must be examined and bridled.*

## LORD.

**M**Y Sonne thou hast yet many things to learne.

**SERVANT.** What are those Lord?

**LORD.** That thou make thy desire obedient to my commandment, and be no more a friend to thy selfe, but desirous to observe my will.

a Lu. 23.

42. & c.

Ioh. 4. 34.

and 5. 30.

Many times thou art enflamed and vehemently driven on through desires: and when thou art so, consider with thy selfe, whether thou seest more my praise than thy profit. For if thou covet a thing for my sake, thou wilt take in good part that which I shall send, but if covetousnesse cause the same, then art thou kept back, and pressed downe c.

b Lu. 22. 24.

Ioh. 5. 44.

Ioh. 14. 5. 6.

c Lu. 9. 23.

& c. 59. 61.

Luk. 18. 23.

23.

Wherefore take heed that thou

*of the Imitation of Christ.*

lean not too much to thy conceived  
 desire, I not being of counsell d, lest d Pr. 3.5.7.  
 afterward thou buy it full dearly,  
 and that at another time displease  
 thee, which at the first thou didst like  
 and long for e. For every affection e Lu. 9.59.61  
 that seemeth good, must not be fol- Luk. 18.18.  
 lowed, nor the contrary suddenly a-  
 voyded.

Sometime it is good to bridle even  
 good motions and desires, lest either  
 thou passe thy bounds through im-  
 portunity of mind, or offend others  
 through thine intemperancy, or thou  
 suddenly fall through the resistance  
 of them.

Otherwhiles it is expedient to use  
 violencef, and to resist the appetite, f Mat. 23.12.  
 and not weigh what the flesh either  
 likes or mislikes g: but rather to use g Gal. 5.10.  
 diligence, that it be constrained to o- 17. &c.  
 bey the spirit, and so long be kept un- Rom. 6.12.  
 der in bondage till it be pliant unto Rom. 8.12.  
 all things, and have learned to bee  
 content with a little, & simple estate,  
 and never to murmur for any affli-  
 ction.

CHAP. XIII.

The way to patience, and to fight against  
fleshy desires.

SERVANT.

**T**hen my Lord, and God, as far  
as I perceive, I have much need  
of patience *a*. For many contrary  
things happen in this life: in so much  
that albeit I desire quietnesse by all  
meanes, yet it is impossible for me  
to live without warre and trouble *b*.  
*L O R D*. Thou saist true my Son,  
yet will I not have thee to seeke af-  
ter that peace which is without tenta-  
tions and troubles: but then to thinke  
thou hast found peace, when thou  
shalt be tried with manifold miserie  
and vexations *c*.  
Now if thou say, thou canst not  
suffer much, tell me, my Son, how  
then wilt thou suffer the everlasting  
torments of hell fire *d*? Of two evils  
alwayes the lesler must bee chosen.  
Wherefore to avoid those everlasting  
paines, strive to endure the miserie  
of this present world patiently for a  
little while *e*.  
*Lords sake e*.

*a* Lu. 21. 19.

*b* Job 7. 1.  
*Ioh. 16. 20, 22*

*c* Ia. 1. 2. 3.  
*1 Pet. 1. 6. 7.*

*d* Mat. 7. 27.  
and 25. 41.

*e* Mat. 5. 10.  
11.  
*1 Pet. 4. 14.*

Think

of the Imitation of Christ.

Thinkest thou that the men of this world feele either none aduersity, or but little? If thou doest, thou art in a wrong opinion, for they which live most delicately, live in misery.

f Gen. 3. 10.

But thou wilt say: They have their delights, & they follow their fancies, and therefore they be little touched with their miseries. Well, suppose every thing fals out according to their wish; how long will that last? Verily, even as smok shall they consume away, which are wealthy in this world, so that of joyes passed, there shall be no remembrance.

11. 17.  
Iob 22. 1. &c.

Yea, while they live too, they enjoy them not without sorrow, trouble, & feare. For of what things they take pleasure, of the same they receive sorrow many times. And deservedly. For they which beyond reason follow vaine delights, even reason would hat they should not have them without paine, and griefe. And, their pleasures too, are but very short, and deceitfull, and dishonest, and filthy: But this they perceiue not, they are drunken and blind; but like brute beasts, for a little pleasure in this world, they cast their soules into everlasting paines.

g Luk. 12.  
20. 45. 46.  
1 Thes. 5. 3.  
h Ps. 37. 20.  
2. 9. 13. &c.  
i Lu. 6. 24.  
25. 26.

k Ps. 57. 9.  
10. 20. &c.

l Pr. 14. 13.

m Ps. 49.

Where- 11. 13. &c.

Wherefore my sonne, follow  
 n Eccl. 18. thou thy lusts n, but renounce thine  
 30. 31. owne will o. Delight thy selfe in the  
 Gal. 5. 16 & c Lord p, and hee will give thee things  
 o Luk. 9. hearts desire.  
 25. & c.

For, know this for a truth, if thou  
 p Ps. 37. 4. wouldest truly rejoyce, and receive  
 much comfort at mine hands, thou  
 must utterly despise all worldly  
 things, and contemne those vaine  
 lights q. For, therein true felicity  
 q Jer. 9. 23. ample reward of comfort doth con-  
 29. sist. And the more thou withdraw  
 thy selfe from worldly pleasure, the  
 sweeter consolations shalt thou find  
 in me r. But as I said before, thou shalt  
 r Ps. 94. 19. not attaine thereunto without sorrow  
 2 Co. 1. 3. 4. and labour s.  
 1am. 1. 3. and labour s.

For there is against thee old  
 c Act. 14. 22. custome, but that will bee foyled by  
 a better custome: the flesh, but that  
 t Rom. 8. bec bridled t, by the heate of the  
 1. & c. rit: the old serpent u, Satan, but  
 Gal. 5. 16. 17. both at thy prayer will flye, and  
 u 2 Co. 11. 9. godly exercise run away x.  
 Rev. 12. 12. 17  
 x 1 Pe. 5. 8. 9.  
 Mat. 26. 41.

of the Imitation of Christ.

CHAP. XV.

Of obedience to our betters, after the example  
of Christ.

LORD.

Sonne, hee that withdraweth him-  
selfe from obedience, driveth him-  
selfe out of Gods favour a, and he  
that seeketh private, forgoeth publick  
things.

Hee which gladly, and voluntarily  
obeyeth not his betters, sheweth  
plainly thereby, that he hath not yet  
brought his flesh into subjection, but  
that it winneth backward, and mur-  
mureth many times.

Wherefore learne with all speed to  
submit thy selfe to thy superiour a, if  
thou desire to tame thy flesh b. For  
the outward enemy is the more easily  
overcome, if the inner man bee sure  
and strong.

Thou hast none so ill, and trouble-  
some an enemy to thy soule, as thy  
selfe, if thou bee without the spirit c.  
For thou must unfainedly contemne  
thy selfe, if thou wilt be master over  
cloud and flesh. But forasmuch as  
thou lovest thy selfe yet immod-

I  
rately

In Luke 9.

23. & c.

In Eccl. 10. 22.

In 1 Pet. 2. 13.

In Col. 3. 16.

In Ioh. 1. 2. 3.

In Mat. 20. 28.

In Ph. 2. 6. 7. 8.

In Mat. 23. 12.

In Eccl. 10. 13.

In Gen. 3. 19.

In Gen. 3. 7.

In Eph. 5. 21.

In 1 Pet. 2. 13.

In Isa. 10. 6.

In Mat. 18.

In 112. & c.

In Rom. 2. 4.

In 1 Pet. 1. 3.

In Eccl. 3. 9.

rately, thou abhorrest to commit thy selfe wholly to the will of another.

But O earth and ashes, what great thing doest thou, if for the Lords sake

thou obey man, when I the Almighty and most hie, who of nothing crea-

ted all things, submitted my selfe humbly to man for thy sake, and was

most vile and contemptible, that thou by mine humility mightest ever

come that, pride of thine.

Learne to obey, O dust, I learne to bring downe thy selfe, O earth, to

slime, and to throw downe thy selfe under all mens feet.

Learne, I say, to breake thy will, and humbly to submit thy selfe to all.

Wax not against thy selfe, and suffer not pride to have place within thee, but shew thy selfe so lowly and simple, that all may tread thee under feet like mire in the

streets.

What hast thou, O vaine man, to complaine? How canst thou, O wretched wretch, speake againe to them which dispraise thee, seeing so oftentimes by offending God, thou hast deserved the paines of hell?

But graciously have spared thee, making no small account of thy soule,

thou perceiving this my love to thee



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wards, mightest alwayes shew thy  
selfe thankfull for my benefits *u*, and  
evermore being given to true obedi-  
ence, and modesty *x*, take it patiently  
when thou art contemned *y*.

*u* ps. 116. 2.  
*13. 17.*  
*x* 1 pet. 1. 17.  
*y* 1 pet. 2.  
20. &c.

CHAP. XVI.

*That we are to consider the secret judgements  
of God, lest we waxe proud in his  
gifts.*

SERVANT.

**O** Lord, when thou thundorest forth  
thy iudgements against me, thou  
makest all my members shake and  
quake for feare, and terrifiest my mind  
above measure *a*.

Astonished I consider that the ve-  
ry heavens are not cleane in thy sight  
*b*. And if thou foundest folly in thine  
Angels, and therefore didest not  
spare them, what shall become of  
mee *c*? If the very starres did fall  
from heaven *d*, what shall I that am  
but ashes and dust *e* hope for? They  
whose workes seemed commenda-  
ble, have utterly beene confounded  
*f*, and such as were fedde with the  
bread of Angels, I have seene to bee

*a* Iob 4. 17.  
*18. 19.*  
*psal. 6. 1. &c.*  
*38. 1. 2. &c.*  
*Iob 15. 17.*  
*b* Iob 4. 28.  
*19.*  
*d* Esa. 14. 12.  
*c* Ec. 10. 12.  
*f* Mat. 12.  
*20. &c.*  
*Mat. 23. 32.*  
*&c.*

delighted with the huskes that swine

**g** Luk. 15. 16 cate g.

So that there is none holinesse, if

thou Lord draw back thine hand: no

wisedome helpeth, if thou governe

**h** 1 Cor. 1.  
17, &c.

not **h**, no strength doth good, if thou

assist not, no chastitie is sure, if thou

defend not, and no custodie can keep

**i** Psa. 127. 1.

safe, if thou watch not **i**.

For being forsaken, alas, we drown

**k** Mat 5. 25.

and perish **k**: but if thou care for us,

**Luk.** 8. 24.

we live and prosper; Wee are of our

selves fraile, but strong through thee,

& of our selves neither hot, nor cold,

**l** Luk. 17. 5.

but zealous through thee **l**.

Doubtlesse it is my part to conceive

most humbly and basely of my selfe:

and though I seeme to have some

goodnesse, yet must I not weigh the

same **m**. I say, it is my part to submit

my selfe to those bottomlesse judg-

ments of thine **n**, seeing I finde my

selfe to be no better than nothing &

nothing.

O weight without measure! O sea

unpassable, where I finde my selfe

be nothing, but altogether nothing.

Where is then the cove t of glorie?

Where is the vaine conceit of glorie?

All vaine-glorie is swallowed up

the gulfe **p** of thy judgements

**m** Luk. 18.

11, &c.

**n** 1 Cor. 4. 7.

**n** Psa. 119.

36, 37.

**p** Psa. 36. 6.

**p** Psa. 9. 36.

83. 13. 120.

me. What are all men in thy sight? Even as clay in respect of the potter q. q. *Esa. 29. 16.*

Can hee waxe proud with vaine-praises, whose mind is truly obedient to the Lord? No though all the world should extoll him, seeing he is in service to the truth: he will not be moved with their commendations, whose trust is fixed upon the Lord. *1 Ier. 9. 23.* For even they all, who utter his praises, are nothing, and together with the sound of their words, shall vanish away. But the truth of the Lord endureth for ever t. *Psal. 49. 10. t Esa. 40. 8. Psal. 17. 2.*

## CHAP. XVII.

*What words, and manner we should use in desiring any thing at the hands of God.*

### LORD.

Sonne, in thy prayers thou must use these words:

Lord bee it even so, if it please thee a. Lord if it bee for the advancement of thy glorie, let it bee done in thy name. Lord, if thou seeest it good, and profitable for mee, grant that I may use it to thine honor & praise: but if thou knowest it will be

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hurtfull, O Lord remove away this

**h** Iam. 4. 3. desire from me *b.*

For every desire which seemeth right and good in the judgement of man, is not of the holy Spirit, and it is an hard matter to discern rightly whether a good or an evill spirit doth provoke thee to cover this or that, or whether thine owne spirit move thee thereunto *c.* Many in the end have beene deceived, who seemed to be stirred up by a good spirit.

**d** Psa. 19. 7.

Psa. 111. 7.

Pro. 1. 28. 29

And therefore alwayes thou must wish for that which thou wouldest have, in the feare of God, and with humblenesse of mind *d.* and commit the whole matter to the Lord, with a meere cheeke to thy selfe, saying on this wise;

**e** Mat. 8. 2.

Mar. 14. 36.

Lord, what is better for mee thou knowest, doe thou whether of both thou wilt thy selfe *e.* Give mee what thou wilt, as much as thou wilt, and when thou wilt thy selfe. Deale with mee as thou thinkest good, and as it shall please thee, and be most for thy glory. Place mee there *e* where thou wilt thy selfe, and in all things use mee at thy pleasure. I am in thine hand, turne me, loose mee every way. Behold, I thy servant *g* am prepared to

**f** Psa. 31. 6.

Luke 39.

all  
wou  
perf

OM  
with  
tinu  
G  
such  
thee

Let  
alwa  
with  
Gr  
that  
like  
which  
like.

All  
worl  
cover  
and u  
An

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of the Imitation of Christ.

all things, because my desire is to (& would to God I could rightly, and perfectly) serve thee, not my selfe. *b. h Ro. 14. 8. Phil. 1. 20.*

CHAP. XVIII.

*A prayer for grace to doe the will of God.*

SERVANT.

**O** Most bountifull Saviour extend thy favour towards mee *a*, let it be with me, and labour with me, and continue untill the end *b*. *a psal. 80. b phil. 2. 10.*

Give mee grace to wish, and covet such things *c*, as may bee gratefull to thee, and acceptable in thy sight. *c phi. 2. 13.*

Let thy will be my will, and let mine alwaies follow thine, and agree therewith *d*.

Grant that I may like and dislike that which thou doest *e*, and never like or dislike any thing, but that which thou doest either like or dislike. *d Mat. 6. 10. & 26. 39, 42. Mar. 14. 36. e Ioh. 4. 34. and 5. 30. and 6. 38.*

Assist me to crucifie my selfe to all worldly things *f*, and for thy sake to covet in this world to bee contemned and unknowne. *f Gal. 6. 14. Rom 6. 2. 3. &c.*

And above all things grant that I  
I. 4. may

None erre this world, but  
desire heaven.

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may rest and have peace in thee: thou  
art the true peace, thou alone art the  
quietnesse of munde g. Without thee  
all things are hard and troublesome  
27. & 16. 33. In this peace; that is in thee alone,  
which art the chiefest, and everlasting  
felicity, I will sleepe, and take my rest  
i, Amen.  
1 Psal. 3. 3  
and 4. 8.

CHAP. XIX.

*That the true comfort is to be sought in  
God alone.*

SERVANT.

**W**Hatsoever pleasure I can wish,  
or imagine, I looke not for it  
in this life, but in the world to  
come a.

a Rom. 8.

18. 32.

b Cor. 2. 9.

Heb. 13. 14.

c Ioh. 16.

20. 33.

d 1 Co. 7. 31.

1 Ioh. 2. 17.

3 Cor. 1. 34.

2 Cor. 1. 34.

d 2 Cor. 7. 6.

e 1 Sam. 4. 6.

Psal. 27. 4.

If I alone had all the pleasures that  
might bee, and enjoyed all the de-  
lights in the world, certaine it is they  
would not long endure b.

And therefore thou canst not fully  
be delighted, and refreshed through-  
ly (O my soule) but in the Lorde, who  
comforteth the abject d, and assueth  
the mecke e.

Hope a little while, O my Soule,  
hope for the promise of God, and  
thou shalt attaine to plentie of all  
good.

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good things in heauen. But if thou  
unmeasurably desire temporal things  
make an account of it, thou shalt for-  
goe eternall g.

g Luk. 16. 2.

25. 1 Ioh. 3.

15, 16, 17.

h 1 Cor. 7. 31.

Vse this world *b*, but desire hea-  
uen.

No temporall thing can satisfie  
thee *i*; for thou art not created to en-  
joy the same *k*.

i Col. 3. 1, 2.

Haddest thou all creatures in thine  
owne possession, yet wert thou not  
blessed; but thy felicity consisteth in  
God the Creator of all *l*. Which is  
such, not as is scene and commended  
of the foolish fauourers of this present  
world, but as the good and faithfull  
disciples of Christ hope for, and they  
sometime foretaste who are spirituall  
and pure in heart *m*, whose conversa-  
tion is in heauen *n*. Vaine and short is  
all worldly consolation: but true and  
blessed is the spirituall *o*, which the  
truth doth minister.

k Ecc. 18. 8.

l Ps. 36. 7. 8.

9. 8. 42. 1. 8. &amp;c.

m Mat. 5. 8.

n Ps. 24. 4.

o Phi. 3. 9.

o Ps. 31. 19.

The godly man carries about al-  
wayes his comforter, even Iesus *p*,  
whom on this wise he speaketh unto.

p 2 Co. 1. 3, 5.

Col. 3. 3.

O Lord Iesus, be with me in all pla-  
ces, and at all times. Let this be my  
comfort, to lack all worldly comfort  
willingly *q*: or if any time I lacke  
thy consolation, let thy will and due

q Iob. 6. 7.

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1 Pet. 1. 7. triall of me *r*, be in stead of chiefest  
 r Psal. 3. 4. comfort *f*. For thou wilt not alwayes  
 f chide, neither keepe thine anger for  
 1-Psa. 10. 3. 9. ever *t*.

CHAP. XX.

*That all our cares must be cast upon  
 God.*

L O R D.

**M**Y Sonne, let me deale as I will  
 a Iam. 4. 7. with thee *a*: I doe know what is  
 for thy profit. Thou conceivest as a  
 b Pf. 94. 11. man *b*, and in many things doest so  
 Mat. 16. 23. thinke as thy fleshly mind doth coun-  
 2 Cor. 3. 1. sell thee.

**S E R V A N T.** Truth Lord, thou  
 hast more care of me, than I can have  
 e Rsa. 55. 22. of my selfe *c*. For he standeth totte-  
 Ela. 45. 14. 15. ringly, that trusteth not wholly in  
 d 1 Pet. 5. 7. thee *d*.

**O** Lord, so that my will may bee  
 right, & grounded on thee, deale with  
 e Luke 1. 38. me even as thou wilt *e*. For it cannot  
 bee but good, whatsoever thou shalt  
 determine of me.

Wherefore whether thou wilt thinke  
 f Ro. 12. 12. I be in d: riness, I praise it, or in the  
 2 Co. 6. 4. light, I praise it, whether in prosperi-  
 &c. ty I praise it, or in aduersity, I praise  
 thee



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that also g.

g Psal. 34.

L O R D. Sonne, thou must be so minded, if thou deale with me: and be as willing to suffer *b*, as to rejoyce; and to be poore and needy, as rich and wealthy *i*.

h Iam 1.2.  
Ioh. 15.9. &  
16.3.  
i Mat. 19.29  
Luke 9.23.  
k Phi. 4.4.5  
Col. 1.11.12.

S E R V A N T. Lord, I will gladly suffer for thy sake whatsoever thou shalt send: yea, I will take in good part at thy hands evil as well as good: sowre as sweet, sorrow as joy, and for all things yeeld thanks *l*.

l 1 The. 5.2.8.

Defend me, O Lord, from sinne, and I will feare neither death nor the Diuell; and so thou forsake me not utterly, neither blot me out of the Booke of Life, no miserie shall dismay me *m*.

m Psal. 9.5.  
&c.

CHAP. XXI.

*That the troubles of this life are patiently to be suffered, after the example of our Saviour Christ.*

L O R D.

M Y Son, for thy salvation I came downe from heaven *a*, and took my miseries upon me, not of necessity *b*, but voluntarily, to teach thee to be patient,

a Ioh. 3.13.  
& 6.33.  
b &c.  
Phil. 2.7.8.  
b Ega. 5.15.

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1 Pet. 2. 1, &c. tie it, and to beare the miseries of this world gladly, not grudgingly.

For from the houre of my birth, even till my death on the crosse, there never wanted sorrowes, which I was to suffer *d*, I bare the want of necessarie things *e*, I heard much muttering against mee *f*, I put up many taunts and reproaches *g*, for my benefices I receiued unkinde words *h*, for my miracle, ill words *i*, for my goodly counsell, reprehension *k*.

SERVANT. O my Lord, seeing thou in this life hast shewed thy selfe patient (wherin especially thou fulfilledst the commandement of thine heavenly father I;) good reason is it, that a miserable and sinfull wretch doe shew my selfe patient according to thy will, and while thou thinkest mee, beare the burden of mortall life after thine example *m*.

For although this present life seeme burdensome, yet through thy fauour it is made the lighter, and may the more easily bee borne of weakelings, both by thine example *n*, and of thy Saints *o*.

Yea, much more comfortable is it now, than it was in the old law, when both the way was hard to finde, and

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## of the Imitation of Christ.

few had a desire to seeke the celestiaII  
Kingdom: q.

q Ro. 9. 30  
1 Cor. 10. 6.

Then how much, am I bound to  
thee, which hast vouchsafed to shew  
both to me & to all belceivers, a right  
and ready way unto thine everlasting  
kingdom. For thy way is our way:  
& by holy patience we strive to come  
unto thee, our Crowne: whom un-  
less thou haddest gone afore us, and  
schooled us, who would care to fol-  
low? how many would abide not on-  
ly behind, but a great way off also, if  
they had not these thy noble exam-  
ples before their eyes?

f Job. 14. 6.

f Ioh. 14.

2. 19.

Ioh. 15. 18.

1 Io. 16. 32.

And hearing such commandments  
and signes, and yet a luke-warme:  
what would we do if we had not such  
a light given to us to follow thee?

## CHAP. XXII.

*Of long suffering, and who is patient  
indeed.*

## LORD.

What is that thou sayest my

Sonne? Cease to complain: a Heb. 12.

Behold how both I a, and other b Heb. 11.

Saints b, have suffered: thou hast c  
not Heb. 6. 12, 13.

to suffer little, would we  
be up on o: h: s.

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Chap. 3

*The third booke*

**Heb. 2.2.4.** not as yet resisted unto blood &c.

Little is it which thou sufferest, being compared with them who have suffered so much, so mightily bene-  
temped, so grievously afflicted, so  
many wayes tried and exercised &c.

**Heb. 11.34**

**15.36.37.**

And therefore call such into mind as have indured more troubles: so shalt thou more easily beare thine owne.

And if thine seeme not light, looke whether impatience do not cause thee to thinke so: but bee they small, be they great, indeavour thou to beare

**1 Cor. 6.4.** them patiently &c.

**Iam 1.2.3.**

For the more patience thou shewest, the more wisely thou doest, the more favour thou shalt get, the more easily thou shalt beare aduersity, being both in mind and custom, not sloathfully

**Rom. 5.3.4.** prepared hereunto f.

And say not, I neither can nor may suffer this at his hands: for hee hath injured mee greatly, and accused me of those things, which I never thought of: if any other had dealt so with me, I could yet have put up such things as I see might reasonably be put up. I say, use not these speeches, for they are foolish cogitations, such as neither weigh the worthinelle of patience, nor the reward due for the

same

*of the Imitation of Christ.*

same *g*, but respect persons rather, *g* Iam. 7. 12.  
and injuries received *b*. *h* Mat. 5. 45.

44. &c.

Hee is not truly patient, that will beare but with whom he list, & what he list. But he is patient indeed; that weigheth not who molesth him, whether his better, or his equall, or his inferiour, whether he be good and godly, or wicked and ungracious; and howsoever he bee injured, and whensoever, he taketh it in good part, as sent from God, and puts it in his winnings: for the smallest thing that is, being suffered for Gods sake, shall have a great reward *i*.

*i* Mat. 5. 11.

12.

Rom. 8. 18.

Phi. 1. 1. 12. 29

&c.

*k* Eph. 6. 14.

1 2 Tim. 2. 59

Wherefore bee thou girded *k* unto the battel, if thou wilt have the victory. Vileesse thou strive, thou shalt never obtaine the crowne of patience *l*. So that if thou wilt not suffer, thou refusest to bee crowned, but if thou desire to bee crowned, strive manfully, and suffer patiently the brunt of the battell *m*. For neither quietnesse without labour, nor victory without fighting, is obtained *n*.

*m* P. 7. 14.

& 31. 24.

*n* 2 Ti. 2. 5.

SERVANT: O my Lord, grant that through thine assistance I may do that, which of my selfe me thinkes I cannot doe *o*. Thou knowest that otherwise I can but suffer little, & even by

*o* 2 Cor. 3. 9.

## The third booke

by a small puffe of aduersity am easily overthrowne.

Grant that all troubles for thy name sake may be welcome to me, & withheld for : for to suffer, and to bee afflicted for thee, is, very good for my soules health p, Amen.

p Psal. 119. 4.

67. 71.

Ro. 5. 3, & 6.

Iam. 1. 2, 3.

## CHAP. XXIII.

*A confession of mans weaknesse and miserie.*

## SERVANT.

I Will confesse my sins and wickednesse unto thee, O Lord a.

Oftentimes a small thing brings mee downe and troubles mee. Sometime I determine to play the stout champion, and by and by with a light temptation I am overthrowne. Now and then of a small thing ariseth a grievous temptation, and when I think I am safe, unwares many times receive the foyle.

Wherefore Lord behold mine humility & frailty, which is well knowne to thee. Have mercy on me, & deliver me out of this myre.

Psal. 61. 1, 2.

Thou dost vexe me at the very heart,

Chap. 19. 161 Many dispraise, few despise the world  
of the Imitation of Christ.

heart, and confounds mee in thy presence, when I see how fraile I am, and weake to resist affections: which albeit they draw mee not altogether to assent, yee they disquiet mee greatly e Ro. 7. 15 by their sore assaults, and make mee 16, 17, 24 weary of my life, they fight so within mee.

And hereby more evidently I perceive mine owne infirmity, in that I see wicked cogitations doe more easily invade, than forsake me.

Oh that thou most mighty God of Israel, and lover of godly soules, oh that thou wouldest behold my paine and grieve, and prosper mine ende- e Ps. 35. 16 vours.

Strengthen me with courage from thine holy heavens, that the old man, even the miserable flesh, not plainly as yet made subject to the Spirit, get not the upper hand, f Rom. 8. 3 whom as long as wee live in this e Ro. 6. 12 wretched world wee must resist, h Gal. 5. 16 I call it wretched, because therein all 17 things are full of snares, & enemies. i Job 14. 1 For tentations come upon tentations: ai yea, while one conflict is a making, 1 Pet. 5. 8 others come on the neck of them unlooked for. k Job 21. 30

So then, can this life be loved which 14 hath

The third booke

hath so much gall therein, and is open  
 L Iob 5. 9. to so many troubles, & miseries: Or  
 can it bee called a life, which causeth  
 m Iob 10. 17. so many deaths and plagues m. And  
 yet notwithstanding all this, it is lov-  
 ved, and many seeke for pleasure in  
 the same n.

n Mat. 7. 13.

Luke 13.

23. 24.

o Ioh. 3. 17.

p I Ioh. 5. 19

q Ioh. 8. 10.

r Ioh. 19. 10.

Luke 16. 25.

s Ps. 34. 8.

t I Cor. 2.

o. 10. 14.

u Lu. 9. 23.

Ioh. 16. 33.

The world is many times dispraised  
 because it is deceitfull, and vaine:  
 and yet it is hardly forsaken, the de-  
 fires of the flesh beare such a sway.  
 For in very deed some things pro-  
 voke to love, other to abhorre the  
 same. To love it, the lust of the flesh  
 & of the cies, with the pride of life q,  
 will allure; to abhor it, the paines and  
 everlasting miseries to come r, may  
 cause.

But, alas, vile pleasure subdueth the  
 mind addicted to the world: so that to  
 feed the senses, it thinketh it a pa-  
 stime, having neither seen, nor tasted  
 the sweetnesse of the Lord s, nor the  
 inner comfort of vertue t.

But they, which utterly contemne  
 the World, and studie under holy  
 discipline to live unto G O D, they  
 both know the heavenly comfort  
 promised unto such as forsake them-  
 selves u, and also perceive how la-  
 mentably the world doth erre, and

lies.



chap: 9. 173 All things vaine, and vile in  
of the Imitation of Christ. respect of God.

lies in wickednesse x.

x 1 Ioh. 5. 12.

## CHAP. XXIV.

*That we must repose no confidence in any  
creature, but in God alone,*

### SERVANT.

O My soules, trust in the Lord in all a Psal. 167.  
things, and above all things, for  
hee is the everlasting rest of the god-  
ly b. b Psal. 132. 14.

Give mee grace, O sweet Iesu, O  
my God, to rest in thee above all  
things in the world; above all health  
and beauty, above all honour and  
glory, above all power and dignitie,  
above all knowledge and dexteritie  
of wit, above all cunning and riches,  
above all mirth & joyfullnesse, above  
all praise, all fame, all sweetnesse, all  
pleasure, above all hope, all promise,  
and all merit, above all desire, all  
gifts, all rewards which thou canst  
give and poure out, above all joy and  
jollity which the minde can feele, and  
conceive; finally, above all Angels,  
and Archangels, above all the hoast  
of heaven, above all things visible  
and invisible, above all things which  
thou

The third Booke

6 Mai. 10. thou art not *e*, O my God.

37.38.39.

81.19.27.28.  
29.

Rom. 18.35,  
38.39.

1 Ioh. 2.15.

17 sal. 36.5

&c.

17 sal. 42.1.

For thou my God, thou art best of all; thou alone art almighty, thou alone art plentiful, thou art most sweet and thou art most comfortable; thou art most faire, most lovely, most noble, and most glorious *d*.

In thee are, have beene, and will be evermore all good, and perfect things; and therefore both little is it, and lesse than thy selfe, whatsoever thou givest mee besides thy selfe, or openest and promisest of thy selfe not seene, neither perfectly attained.

For my minde will never bee quiet, not content with that is present, untill, having passed over all gifts and worldly things, it rests in thee *e*.

6 Psa. 116.7.

O Christ my sweet spouse and Saviour, O most faithfull lover, Lord of the whole world *f*, O that I had the wings of true liberty, that I might fly unto thee, and rest in thee *g*!

fr Ti. 6.13.

Rev. 1.15.

g Psa. 55.6.

Oh when shall I be mine owne man, and behold how sweet thou art, my Lord, my God *b*, when shall I winde my selfe wholly into thee in such sort, that for the entire good will I beare thee, I may not know

h Psa. 34.8.

res. The godly grone to come to God  
of the Imitation of Christ.

my selfe, but thee alone after an incredible manner, knowne but unto few.

1 Psa. 17. 22.

Now oftentimes I sigh, and beare

1 Ro. 7. 24.

my wretchednes with griefe, because much evils rush upon me in this vale of miseries, the which many times trouble me, and grieve me, and overshadow me, and hinder me, yea they distract and withdraw, & so intangle mee, that I can have no free access unto thee, nor enjoy thy loving embracements in the presence of thy blessed Saints.

1 1 Cor. 13. 3.

O my God, let my so manifold sighes and sorrowes of mind, which I feele in this world, move thee.

O Iesus, the brightnesse of eternall glory, and comfort of the wandring soule, my mouth is with thee that cannot speake, and in silence, doe I speake to thee.

1 Psa. 34. 12.

How long will my Lord deferre his coming? O that hee would come to mee poore wretch, make me glad and with stretched out arme deliver me from all trouble.

1 Psa. 40. 7.

Come Lord Iesus, come. For lacking thee, I am no day, no houre in quiet, because thou art my joy, without whom my table is empty.

1 Rev. 22.

20. 27.

Phil. 1. 30.

56. 7.

The sighes of the godly are the 166  
Steps unto heaven.

The third booke

I am a caitive, and know not how  
kept in prison, and kept downe with  
fettlers, and so shal be, till thou com-  
fort me with the light of thy presence  
set me at liberty, and shew mee  
friendly countenance.

Rom. 7.

23. 24.

Rom. 8. 2.

psal. 13.  
and 16.

1 Sam 32.

Luke 11.

2. 10.

Isa. 16. 17.

Let others seeke in stead of thee  
what they will, nothing either do  
or shall please mee, but thou, O  
G O D, my hope, and eternall salu-  
tion.

I will never bee silent, I will never  
cease to pray, untill thou put away  
all displeasure, & speak to me againe.

L O R D. Loe, because thou called  
for mee, I am come: thy teares, thy  
groaning, thy humility, and heavy  
sorrow have moved me so to doe.

S E R V A N T. O my Lord, through  
the desire I have to enjoy thee, I was  
am ready to renounce all things for  
thy sake, & have called thee. But thou  
first didest stirre me up to seek thee  
for which thing, O Lord I yeeld  
humble thanks, who of thy  
goodnesse, hast bestowed so singular  
benefit upon me.

Now what remaineth, but that I  
humbly submit my selfe to thee, &  
ing alwaies mindfull of my sins,  
vile and filthy.

psa. 78. 1.

psal. 119. 5.

psa. 119. 17.

*of the Imitation of Christ.*

For among all things either in hea-  
ven or earth, none is like unto thee **2**. **2 Psa. 35. 39.**  
Thy workes are exceedingly good, **& 71. 19.**  
**O Lord, thy judgements are true, and** **& 89. 18.**  
**all things are guided by thy provi-** **& 86. 8.**  
**dence.** **a Gen 1. 31.**  
**Wherefore praised and magnified** **b Psa. 19. 12.**  
**be thou, O wisdom of the Father** **Mat. 6. 13.**  
**and thou my soule** **& c.**  
**c, and mouth, with** **e 1 Cor. 1. 14.**  
**all creatures of the world** **Colos. 2. 3.**  
**d, extoll &** **p psal. 146.**  
**glorific him for ever.** **1. 2.**  
**e psa. 150. 6.**  
**& 148. 1 & c.**

**CHAP. XXV.**

*Of the continuall calling into minde the in-*  
*finite blessings and benefits of*  
*God.*

**SERVANT.**

**O LORD,** open thou the eyes of  
my understanding **a**, and teach me **apf. 119. 34.**  
to live according unto the rules of  
thy law.  
Grant that I may know thy will,  
and with great reverence and paine-  
fulness, call thy manifold benefits  
bestowed both upon mee, and all  
men, into minde, that so I may ren-  
der

der due praise unto thee, for the same.

Albeit to say the truth, I cannot sufficiently commend thee for the least of all thy benefits: yea, sonneable am I to extoll thee duly for them, that when I consider thy liberality, I am utterly dismayed at the greatness thereof.

For whatsoever wee have, becoming either to the body, or the soule outwardly, or inwardly, naturally or otherwise, they are thy benefits, and commend thy bountifullnesse, and liberalitie, of whom wee have received all good things.

e Psa. 33.6.  
&c.  
1 Cor. 12.8.  
1 Sam. 1.17.  
g Mat. 23.1.  
14. &c.  
h Ioh. 3.72.

And although some have more than others, yet all is thine, and without thee, even the least thing cannot be attained.

ii Cor. 4.  
k Mar. 11.29.  
l Mat. 23.  
11. 12.  
Luk. 18. 13.  
14.

Now if any have received greater gifts, hee cannot bragge of his own merit, nor extoll himselfe above others, nor despise his inferiour, by so much is a man greater & better by how much hee ascribeth less to himselfe, and is the more yeelding thanks. And the more and unworthy a man judgeth himselfe, the more capable is he of greater things.

Against

Againe, hee that hath fewer gifts, ought not to take it heavily, nor to envie his better ~~man~~, but rather to cast his eyes upon Heaven, and highly to commend thy goodnesse, who givest thy gifts so abundantly, & so frankly without respect of persons.

m<sup>r</sup> Lam. 4. 2.

From thee we have all, and therefore in all things thou art to be glorified. What is meet for every man thou knowest, and why this man hath little, and he much, it is not for us but for thee to judge, who knowest what is necessary for every man.

n<sup>r</sup> Mar. 1. 45.

Luke 16. 35.

o<sup>r</sup> 1 Cor. 4. 6.

Iam. 1. 17.

Therefore my Lord, and God, I count it for a great benefit, to have but few things which seeme glorious, and praise-worthy, in the opinion of man. And thus I thinke, that basenesse and poyerty should bee so farre from disquieting the mind, and bringing downe a man, that they ought to bee occasions of great comfort and rejoycing, inasmuch as thou, God, dost choose the poore, humble, and despised in this world into the number of thy Saints and servants.

p Psal. 113.

7. 8.

Mat. 5.

1 Cor. 1. 26.

27. 28.

q Ps. 45. 16.

As witnesse thine Apostles, whom thou madest Princes through all the earth; who behaved themselves so modestly, and shewed forth so little

K

malice,

The third booke

malice, and deceit, that not onely  
they abstained from complaining, but  
also rejoyced to suffer rebuke for thy  
name, yea those things which were  
naturally abhorre, they did greedily  
embrace.

1. Act. 5. 41.

1. Thes. 2. 15

2. Cor. 12.

2. 24. 1. 26.

2. 28. 1. 30.

2. 31. 1. 32.

2. 33.

24.

2. Cor. 1. 31.

1. Mar. 20.

25. 26. 27.

2. Mar. 6. 10.

28. 39. 43.

43.

1. Ioh. 2.

15. 16. 17.

2. Rom. 8.

35. 39. &c.

So that nothing should so comfort  
and rejoyce the heart of him which  
loveth thee, and confesse thy good-  
nesse, as the knowledge of thine hea-  
venly will: wherewith hee ought  
to content himselfe, that he desire as  
greatly to be of small as another doth  
to be of great account, and take as  
well in worth the lowest place, as the  
highest roome; and to be despised and  
contemned as to be honoured, and  
extolled above all. For more should  
he desire to have thy will done, and  
thine honour advanced, than any  
thing besides; yea, more pleasure  
should he take therein than in any  
thing else which either he hath alre-  
dy or may have.

CHA



## of the Imitation of Christ.

## CHAP. XXVI.

Of the things in number foure, which procure  
quietnesse.

## LORD.

I Will now teach thee my Sonne,  
the ready way unto peace and free-  
dome.

SERVANT. Doe Lord, as thou  
sayest, for that is it which I desire.

LORD. My Son, doe the will of  
another, rather than thine owne will  
& alwaies desire little before a great  
leale, alwaies cover the lowest place,  
and submit thy selfe to all *b*, alwaies  
pray, and wish that thou mayest tho-  
wly doe the will of God *c*, & doubt-  
esse thou shalt enter into the bounds  
of peace and quietnesse.

*a* Ioh. 4.34.  
and 5.30.  
*b* Act. 20.  
33.34.35.  
*c* Luke 14.  
8.9.19.  
Pro. 25.7.  
*d* Ep. 5.21.  
*e* Mat. 6.16.

SERV. This thy short speech  
ord, containeth much perfection:  
and though it bee briefe for words,  
it is it pithy for sense, and most ef-  
ctuall. And, did I faithfully obey  
the same, sure I am, affections would  
not beare such a sway within mee, as  
they doe *f*: and I never am grieved, *f* Rom. 7.  
and out of quiet, but when I swarve *g* & *h*.

*The third booke*

from thy doctrine.

*2 Ez. 18. 32.*

But thou, Lord, which art Almighty, and alwaies dost desire the welfare of man, extend thy favour towards me, that both I may doe thy will, and attaine salvation, Amen.

CHAP. XXVII.

*A prayer against evill thoughts or cogitations.*

SERVANT.

*2 Ps. 22. 1.*

Lord my GOD, forsake me not, O my God, assist mee, from evill cogitations, and feares be in my mind, which disquiet me; inasmuch that I see not how to avoid, and bring them off without great hurt to my selfe.

*b Act. 5. 9.*

*Act. 12. 10.*

LORD. I will goe before thee, and suppress the power of man: and having opened the prison doore, I will reveale my secrets, and mysteries unto thee.

*c Ps. 18. 3.*

SERVANT. Doe so, Lord, with thy countenance, banish all wicked cogitations from my mind: this is my onely hope and comfort in trouble, even to fly unto thee, to

*d Ps. 16. 3.*

157 They prosper whom God favoureth,  
of the Imitation of Christ.

pend upon thee, to call upon thee zealously, and patiently to expect thine heavenly comfort &c.

c Psal. 17. 4

## CHAP. XXVIII.

*A prayer unto Almighty God, to have the eyes  
of our understanding opened.*

### SERVANT.

**O** Sweet Iesu, lighten mee with the brightness of thine eternal light, drive all darknes, as it were, from the mansion of my soule &c.

a Ioh. 1. 9.

Suppress those wandring thoughts, & 13.  
and breake in peeces those violent  
temptations.

Fight thou couragiously for my defence, and vanquish evill beasts, to wit, the enticing desires of the flesh, that by thy power I may get peace, & sing out thy praises in the holy court of my soule.

Rebuke the windes b, and tempest, command the Sea to bee quiet, bid the North winde not to rage, and there will be great calmnesse. Send thy light, & truth c, which may lighten the earth: for I am rude earth,

b Mar. 8. 26.  
Luke 8. 24.

good for nought; untill thou enlighten me.

Poure out thy favour from above; replenish my soule with thy heavenly graces; & minister the water of godlinesse, wherewith the uppermost part of the earth being watred, may bring forth good, or the best fruit rather.

O Lord, lift up my minde, which is pressed down through the waight of sins, and stirre up the same wholly to the desire of celestrall things; that having tasted the sweetnesse of spiritual happinesse, it may greatly grieve mee even to thinke of this world. Take me or plucke me rather from all momentarie pleasure of earthly things; for no creature can either quiet or comfort my mind.

Phil. 3. 8.  
Col. 3. 1. 2.

Ioh. 16. 33.  
Thel. 2.  
16. 17.

Col. 3. 2.

Ioyne me to thee by an indissoluble band of good will. For thou alone dost suffice thy friend, & without thee all other things are vaine; Amen.

CHAP. XXIX.

That we ought not curiously to enquire how other men doe live.

LORD.

MY Sonne, be not curious; neither have thou vaine cogitations in thy minde. What is this or that

*of the Imitation of Christ.*

unto thee? follow thou mee **a.** For **a** Ioh. 23. 22.  
thou needest not care what manner of  
folkes others are, either what they  
doe or speake **b.**

**b** Mat. 7. 1,  
2, & c.

Thou art nor appointed to pleade  
for other men, but thou must answer  
for thy self **c.** Why then medlest thou  
with that which nothing toucheth  
thee?

**c** Mat. 25.  
20. 21, & c.  
1 Pet. 44.  
Gal. 6. 5.

It is I which know all, and see all  
whatsoever is done under the coape  
of heaven **d:** yea, I know how it goeth  
with every man, what he thinks, what  
he would, and whither his counsell  
tends **e.**

**d** Rev. 21. 12.  
**e** Mar. 15. 3.

And therefore commit all things to  
me, be thou quiet, & let troublesome  
people alone in their doings. For they  
shall one day yeeld an account of all  
their deeds, and sayings, neither can  
they mocke me **f.**

**f** Psal. 7. 9.  
Heb. 4. 13.  
Rev. 2. 23. 1 d  
f Ro. 14. 12.

With thou neither the shadow  
of a great name, nor the familiari-  
tie of many, nor the private good  
will of men. For these things doe but  
distract the minde sundry wayes, and  
replenish it with blacke cloudes of  
darknesse.

**g** Gal. 6. 7.

Wouldest thou diligently attend  
my comming, and open the doore **b**  
of thy mind to let me in, then would

**h** Cant. 5. 2  
Rev. 3. 20.

The third booke

I gladly speake, and reveale my secrets unto thee.

CHAP. XXX.

Wherein the true peace and profit of the mind doth consist.

LORD.

a Io. 14. 27.

**M**Y Son, thus have I said a: Peace I leave with you; my peace I give unto you, not as the world giveth, give I unto you.

b Lu. 19. 42.

All men desire peace: but all men care not for those things which belong unto their right peace b.

c Psal. 119.

130.

Mat. 11. 29.

d Lu. 21. 19.

Ro. 2. 7. 10.

e Psal. 119.

8, 2.

My peace dealeth with such as are modest, and meeke in heart e. Thy peace doth consist in long suffering d, which thou mayest enjoy plentifully, if thou wilt hearken un to me, and follow my sayings e. Wherefore in all things consider what thou doest, and what thou speakest, and let this be thy chiefest care, how thou mayest please me f, and beside me, take pleasure in nothing g.

f Col. 1. 10.

Eph. 5. 10.

g Ier. 9. 23.

4.

h Mat. 17. 1.

Of other mens sayings and doings judge not thou rashly h, neither intrude thy selfe into another mans charge.

## of the Imitation of Christ.

charge i, so shalt thou either little or i 2 The 3.11  
very seldome be troubled.

For thou canst not be voyd of all  
trouble, living in this world k: to feel k Io. 16.32.  
no vexation either in minde or body,  
is peculiar to the Saints in heaven,  
which enjoy everlasting rest l. 1 Ioh. 16.20.

So then, thinke not that thou hast  
found true peace, if thou feele no ad-  
versitie m; or that all is well, if thou m 1 Cor. 4.8.  
have none enemies; or that thou art  
in good state, if thou enjoy prosperi-  
ty n; neither deem that thou art som-  
what, or highly in my favour, though  
thou remainest where great exercise  
of religion is: yea, or tastest the  
sweetnesse of the same o. For by these  
things a true lover of godlinesse is not  
knowne, neither doth the profiting  
and perfection of a man consist in  
these things. o Mar. 14.17.  
18, 19, 20.

Wherein then? namely in submit-  
ting thy selfe wholly to the will of  
God, and in seeking thy selfe in no-  
thing p, bee it little or much, neither p Ro. 12.16.  
now nor hereafter, but alwaies both  
in weath and woe keeping one man-  
ner of countenance with thank-sgi-  
ving q, weighing every thing in equall  
balance. q Phil. 4.12.  
13.

Finally, if thou shew thy selfe so  
k 5 vali-

The godly, not worldly  
man, have peace.

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Chap. 11

The third booke

valiant & constant in faith, that when  
inward consolation is withdrawne,  
thou canst address thy selfe to suffer  
great things, and yet for all that, re-  
fraine from praising thy selfe vainly  
for thy holinesse and zeale; doubt-  
lesse thou shalt finde the right and  
ready way unto peace; yea, and one  
day behold my countenance againe  
with mirth and joy.

Ro. 5. 4. 5.

Jam. 1. 3.

Lu. 18. 11.

22.

Ro. 11. 18. 20.

Psal. 42. 2.

Psal. 91. 14.

25. 16.

Ph. 4. 11.

12. 13.

Col. 3. 5.

And if thou once come unto such a  
passe, that thou canst fully & perfect-  
ly contemne thy selfe; know of a  
truth, that thou shalt enjoy as much  
peace and quietnesse, as possibly may  
come unto a mortall man.

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CHAP. XXXI.

*In praise of a quiet and free mind, with a  
humble petition for the obtaining  
of the same.*

SERVANT.

**D**oubtlesse it is the part of a per-  
fect man, Lord, never to loose  
the mind from the study of heavenly  
things; but to passe over the man-  
fold cares of this world even without  
care, not like a sluggard, but though



of the Imitation of Christ.

the excellence of a free minde, cleaving to no worldly thing with an immoderate desire *a*.

O most gracious & mercifull God, *Phil. 3. 12.*  
keepe mee, I beseech thee, from the cares of this world *b*, that I be never too much intangled by reason of the manifold things, which this bodie needeth, nor taken with vaine delight of that which hurts the soule; nor finally broken and overthrowne with sorrowes. *b Mat. 6. 15 26. & c.*

I say, not from those things which the vaine world doth greedily hunt after *c*, but from those miseries which suppress the minde of thy servant by a common and penall curse of mortality, and so withdraw me that I cannot enter when I would into the freedom of the spirit *d*. *c 1 Ioh. 2. 16 d Rom. 7. 16.*

O my God, which art sweetnesse unspeakable, make all fleshly joy, which withdraweth mee from the love of eternall things, and inticeth with the beholding of (I cannot tell what) present and pleasing goodnesse, make this joy to bee grievous and odious unto me *e*. *e Gal. 6. 14 Phil. 3. 7. Fr Ioh. 3. 13. 16.*

Let not flesh and blood, O my God, let not flesh and blood overcome me, let not the world and the vaine glory

The third Booke

g Job. 22. 32. glory thereof deceive mee g; let not  
hi Pet. 5. 8. Satan by his subtilty supplant me h.  
i 1 Pet. 5. 9. Give me strength to resist i, patience  
k Eph. 3. 6. to endure k, constancy to persevere un-  
12. 12. to the end l.

1 Mat. 24. 33. Grant me for the comforts of this  
Rev. 3. 7. world, the most comfortable oym-

m 2 Cor. 1. 12. ment m of thine holy Spirit, and for  
the lust of the flesh poure on mee the

n Iam. 4. 4. love of thy name n. The very meate  
and drinke, and apparell, with other  
things necessary for the nourishment

o 1 Cor. 7. 32, 33, 34. a fervent spirit o. Give grace that I  
may use these things moderately, and

p Mat. 6. 25. never bee snared with an over-great  
desire of them p.

All things are not to bee rejected,  
for then nature would decay: againe,  
to cover superfluous and every plea-  
sant thing, thy sacred commande-  
ments doe forbid; for so the flesh

q Rom. 8. 8. would insult over the spirit q. Where-  
fore betweene these things let thine  
hand direct me, and teach me to doe  
nothing out of measu. e, Amen.

of the Imitation of Christ.

CHAP. XXXII.

*That self-love is the cause of perdition.*

L O R D.

**M**y Son, thou must buy the whole, with the whole, and keepe back nothing of thy selfe *a*. For know *a* Mat. 19. 31. this, selfe-love doth more hurt thee *b*, *28. 29.* than any thing besides: and according to thy love, every thing doth *Luk. 23. 45.* more or lesse cleave unto thee. So that *b* Mat. 3. 1. if thy love be pure *c*, simple, and godly, thou shalt be quit from the bondage of things. *4. 5.* *c* 19. 22. *d* 10h. 2. 15.

Covet not that, which thou maiest not have *d*: and have not that which *d* Ex. 20. 17. may hinder thee, and deprive thee of *Rom. 7. 7. 8.* the liberty of mind *e*. *e* Gal. 5. 26.

It is marvellous that thou doest *17.* not wholly commit thy selfe to mee with all that thou hast or canst desire. Why doest thou vainely consume thy selfe with sorrow? Why doest thou wearie thy selfe with superfluous cares? Shew thy selfe obedient to my will, and I will see that none hurt *f* Psal. 43. 3. come unto thee *g*. But if, to attaine *g* Mat. 6. 33. profit,

Things not possessed, but  
despised, doe good.

*The third booke*

Chap. 11.

profit, and to enjoy thy desire, thou  
apply thy selfe to seeke things, and  
minde to change thy soyle, looke ne-  
ver to bee at quiet, or see from care.  
For in every thing thou shalt wish  
something, and in no place looke for  
perfect peace.

Therefore every thing doth good,  
but not every thing which wee have  
gotten, and mightily heaped toge-  
ther, but contemned and cut from the  
mind by the roots: which I would  
not should bee understood of money  
and riches onely, but also of the desire  
of honour, and vain-glory, all which  
doe perish with the world.

The place also doth smally defend,  
if zeale of the spirit be lacking. Nei-  
ther can that outward peace long con-  
tinue, if it be not grounded upon a  
stayed mind: that is, unlesse thou de-  
pend upon me, though thou change  
thy soyle, thou shalt not better thy  
selfe. For when occasion doth arise,  
and is received, thou shalt finde not  
onely those things, which thou shalt  
haue, but a great deale more.

1. Cor. 7. 33.

1. To. 3. 17.

1. Cor. 7. 33.

1. Gal. 5. 22.

1. Joh. 3. 42.

CHAP.

of the Imitation of Christ.

CHAP. XXIV.

A prayer to obtaine the purity of mind, with heavenly wisedome.

SERVANT.

Strengthen me, O God, by the grace of thy holy spirit *a*, confirme the inner man, that my minde may be utterly void of all worldly cares, and grieffe, and I never drawne away with the desire of any thing, be it vile or precious, but may count both my selfe *d*, and all other things, even corruptible *e*; for as much as nothing under the Sun continueth ever *f*, but they are all vaine, and vexation of the Spirit *g*. He who thus thinketh, is most singularly wise *h*.

O Lord, give mee heavenly wisedome *i*, which may teach mee to seeke *k*, and finde thee above all, to favour of thee *l*, and to love thee *m* above all, and to take other things as they are in themselves *n*, according to the order of wisedome *o*. Give mee grace, both wisely to avoid flatterers *p*, and patiently to beare my foes *q*. For neither to bee moved with e-

*a* Eph. 1. 16.  
*b* 1 Co. 7. 32.  
*c* Luke 12. 23.  
*d* Phil. 3. 8.  
*e* Eccl. 1. 34.  
*f* 1 Ioh. 2. 17.  
*g* Eccl. 2. 11.  
&c.  
Eccl. 2. 16.  
Wisd. 9. 4.  
Iam. 1. 5.  
*h* Mat. 6. 33.  
*i* Psal. 34. 8.  
*j* Mat. 22. 37.  
Mat. 12. 29.  
*k* Luk. 10. 27.  
*l* 1 Cor. 7. 29.  
30. 31.  
*m* Pro. 2. 16.  
& 3. 3. 4. &  
9. 5.  
*n* 1 Pet. 2. 21.  
23. & 1 Pet. 3. 8. 9.  
Pro. 6. 30.

very

o Pro. 14. 29 every blast of words o, nor to listen to  
p Eccl. 7. 28. the flattering Mermaid p, is doubtlesse  
Pro. 6. 30. 24 a great part of wisdom, and the ready way to goe forward safely in our journey begun.

CHAP. XXIV.

Against ill tongues.

L O R D.

**M**Y Sonne, take it not grievously, though some conceive & speake  
a Mat. 5. 11. amisse of thee a, but thinke worse of thy selfe than they do, & believe that  
b Luk. 18. 13 none is more weake than thy selfe.

If thou tread the secret path of vertue, thou wilt not greedily weigh thy  
c Psa. 36. 11. ing words c.

It is no small wisdom, in adversity to be silent d, to turne unto me, and  
d Psa. 112. 7. not to bee disturbed whatsover men  
Esa. 50. 15. do think. Thy peace must not depend upon the speech of men: for thou art  
one manner of man still, speake they ill, or speake they well of thee; but in me, in me, I say, true glory, and true  
e Io. 16. 33. peace doth consist e; the which he shall mightily enjoy, who neither desireth to please men, nor feareth their displeasure f.  
Mat. 10. 25.

of the Imitation of Christ.

Of untemperate love, and vaine  
feare, all unquietnesse of mind, and  
distracting of the senses doe arise g.

g Mat. 26. 21

22.

CHAP. XXV.

How we ought to call upon God, and to praise  
him in adversity.

SERVANT.

**P**raised be thy name, O Lord, for  
evermore, whose will it is, that I  
should be tried with this affliction a: a Lam. 3. 1. 2.  
which of my selfe I cannot escape, but  
am to flie unto thee, requiring thine  
assistance b, and to turne it to the best. b Ps. 77. 14.

O Lord, now am I in trouble, and  
my mind is grievously vexed through  
my present misery.

And therefore, O most deare father,  
what shall I say? I am intrapped on e-  
very side: deliver me from this houre,  
whereinto I doubtlesse came, that thou  
therby mightest purchase great praise  
both for bringing me so downe, and  
delivering me againe c.

c Psal. 123. 2

O Lord, I beseech thee deliver mee 24.

from this evill, mee poore and needy  
soule d, knowing not whither to d Psal. 124. 2  
turne my selfe without thee.

In

## The third booke.

In like sort, O Lord, give me patience now, helpe me, O my God, so will I not feare, bee I never so grievously afflicted.

He. 12.1.  
And 10.36.  
Psal 50.11.  
Act. 5.41.

And now in these my troubles, what shall I say? Even thy will bee done Lord: I have deserved this affliction and punishment, and therefore must of necessity beare it (God grant that patiently I may doe so) till after these stormes, faire weather come againe.

I know right well thou canst by thy Almightinesse either together remove away this temptation, or mitigate the rage thereof, that I faint not utterly as often heretofore thou hast done; of thy great mercy towards me, O my God. And the more troubles suppress me, the more sweetly shall I be refreshed with the helpe of thine Almighty right hand.

Psa. 77.1.  
P. 5, 6, &c.

## CHAP. XXXVI.

Of calling for Gods assistance, and hope to recover his favour againe.

## SERVANT.

MY Sonne, I am that Lord even the strengthener of men in the day of trouble, unto whom thou must make recourse as often as thou

Nah. 1.7.

gost



of the Imitation of Christ.

goes not well with thee.

But thou feelest not my heavenly comfort, because thou turnest not thy selfe with speed unto prayer *b*.

*b* Psa. 50. 1.  
Psa. 86. 1, 2.  
&c.

For before thou makest any earnest prayer unto mee, thou seekest much comfort else-where, and takest pleasure in outward things; which doe thee small good, untill thou persuade thy selfe indeed, that I it is who deliver such out of trouble as put their confidence in mee *c*, & that without me no helpe is availeable *d*, no counsell profitable *e*, no physicke durable *f*.

*c* Psa. 33. 8.  
and 17. 14.  
and 13. 24.  
*d* Psa. 33.  
16. 17. 18.

But now having taken courage unto mee after stormes, waxe thou strong againe in the light of my mercy. For I am ready, saith the Lord, not only to restore all things to their integritie, but also mightily to renew them *b*.

*e* Iob 5. 13.  
*f* Psa. 13. 4.  
Luk. 8. 43.  
*g* Re. 22. 7.

Is there any thing too hard for mee *i*? Or am I like to them which keepe not promise *k*? Where is thy faith? Stand constantly, and persevere: shew thy selfe a patient and valiant man, and doubt thou not, but in due time thou shalt finde comfort *m*.

*h* Rev. 21. 7.  
*i* Pet. 3. 13.  
Iob 9. 4. 5.  
&c.  
*k* 1 Kin. 8. 23.  
Tit. 1. 1. 2.  
*l* Mat. 24. 28.

Waite, waite, I say, for mee, and I will come and heale thee. It is tenta-

*m* Psa. 27. 14.  
*n* Cor. 13.  
*n* Psa. 37.  
3. 7. 34.

tion

The third booke

Mat. 6. 35.  
26. & 27.  
Pro. 10. 22.  
Mat. 6. 34.

tion that troubles thee, & vaine feare which terrifies. What good doth care of future chances, but even bring sorrow upon sorrow. The day hath enough with his owne grieffe. A vaine thing it is, and to no purpose, either to bee sad or to rejoyce for things to come, which perhaps will never come to passe.

Mat. 14. 31.

But man with such imaginations may be deceived: albeit so easily to be carried away with the temptation of the enemy, is an argument of a faint heart, & little faith. He weigheth not whether he illude and deceive a man, with true things or with false; whether with the love of present, or feare of things to come.

Mat. 4. 8. 9.  
Luke 4. 6. 7.

Wherefore neither bee thou troubled in mind, nor feare; trust truly in me, and repose confidence in my mercy.

Psal. 27. 1.  
& 28. 7. &  
34. 22 &  
11. 5. 11.  
Psal. 119.  
151. 153.  
Cor. 10. 13.  
1. Iam. 1. 12.

Many times thou thinkest I am far off, when indeed I am at hand: and when thou supposest that all is gone, many times thy gaine comes rolling in. So that all is not lost though thou sustaine adversity.

According to the sense of present miseries, thou must not judge, neither when any mischance happeneth

neth, bee so moved and dismaid as  
though no hope of escape were left at  
all.

Think not thou art utterly cast off,  
though for a time either I send affli-  
ction, or deny thy desired comfort:  
for thereby thou must enter into the  
kingdome of heaven. And assured-  
ly it is better both for thee, and all  
the rest of my servants, to bee stirred  
up with adversity, than to enjoy all  
things at your hearts desire.

[For I am so privy to the secret cogi-  
tations of thy heart, that I know it is  
greatly for thine everlasting welfare,  
to bee sometimes left to thy selfe  
in troubles, lest perchance, being  
puffed up with prosperitie, thou  
thinke thy selfe to be that which thou  
art not.

I can take away that I gave, and  
give it againe when I thinke good.  
If I gave it, it was mine; if I tooke  
away, I tooke not thine, forasmuch  
as every good giving, and every per-  
fect gifts is from me.

Wherefore when I send thee misery  
and adversity, neither doe thou fret,  
nor faint: for I, even I the same, can  
speedily succour thee, and turne thy  
sorrow into joy againe.

1 Cor. 10.

13.

7 Act. 14.37

2 Th. 1.11

67.

Luke 9. 13

1 Pet. 1.6

a Deu. 32. 15

b Man. 2. 15

15.

2 Cor. 12. 8.

c 1 Cor. 4. 7

d Ia. 1. 17

e 1 Pet. 4. 12

f Heb. 12. 3.

& 10. 35. 36.

g Deu. 31. 39

1 Sam. 20.

But

## The third booke

But in that I deale so with thee, I  
 am righteous *h*, and much to be com-  
 mended. And if thou beest wise, and  
 weighest this my doing unrightly,  
 thou wilt never so heavily mourne for  
 thine adversity, but rather bee glad,  
 and thanke me therefore *k*: yea thou  
 wilt confesse thy selfe, that herein  
 specially thou shouldest rejoyce,  
 that punishing I do not spare thee.  
 As the Father hath loved mee, so  
 have I loved you, said I to my Disci-  
 ples *m*, whom I sent not unto transi-  
 tory pleasures *n*, but unto great com-  
 batse, not unto honour *p*, but unto in-  
 famy *q*, not unto idlenesse *r*, but unto  
 painfullnesse *s*, not unto rest *t*, but to  
 bring forth much fruit with patience.  
 My Son, forget not these my words.

## CHAP. XXXVII.

*That to find God our Creator, we should for-  
 sake all things.*

## SERVANT.

O My Lord, as yet I stand greatly  
 in need of thy favour, that I may  
 come to that passe that neither man,

of the Imitation of Christ.

nor any other creature *a* may let mee *a* Rom. 8.  
For as long as any thing detaines me 35.36. &c.  
back, I cannot freely take my flight  
unto thee *b*.

*b* Luke 9.

23.24.25.

*c* Psal. 55.6.

He that said *c*, Oh that I had wings  
like a Dove, that I might flee a-  
way and rest! Hee would freely have  
flyed.

What is more quiet than the sim-  
ple eye *d*? Or what more at libertie, *d* Mat. 9.35.  
than he which desireth nothing in the  
world *e*?

*e* Luke 9.33.

So that man must overpasse all crea-  
tures, & bring himselfe unto that for-  
wardnesse, that ravished beside him-  
selfe, he confesse that thou the Crea-  
tor of all things art nothing like un-  
to thy creatures *f*.

Unlesse man be free from the love  
of every creature *g*, hee cannot quiet-  
ly apply himselfe unto heavenly  
things.

*f* Heb. 4.8.

7.8.

*g* Eph. 3.8.

Rev. 5.3.33.

*g* Luk. 5.11.

Luk. 14.32.

27.

For therefore few there bee which  
addict themselves to the study of ce-  
lestiall things, because few can with-  
draw themselves wholly from the love  
of this world *h*.

*h* Mat. 23.33.

Luk. 14.18.

1 Ioh. 6.44.

63.

But to doe so, we have need of the  
speciall favour of God *i*, which may  
lift up the mind, and ravish it above it-  
selfe.

And

Godly wise, better than a  
worldly wise man.

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*The third booke*

And unlesse man bee so lifted up in  
spirit, and, being delivered from all  
worldly things, conjoynd to God,  
whatsoever he either knoweth, or  
possesseth, is to very small purpose.

1 Cor. 13.  
1, 2, 3.

A long while shall he bee a novice,  
and grovell on the ground, which  
maketh account of any thing, beside  
that one eternall, and infinite good  
thing. Whatsoever is not God, is  
nothing, and to bee esteemed for no-  
thing.

Mat. 13. 44  
54.  
Rom. 8.  
33, 34, &c.  
Phil. 3. 8,

Doubtlesse great difference is there  
between the wisdom of a man inspi-  
red from above, and the knowledge  
of worldly wise-men: & much more  
excellent is that doctrine which flow-  
eth from heaven, and the celestiall  
fountain, than that is painfully sent  
from the braines of man.

Gal. 1.  
11. 12.  
1 Cor. 12  
18, 19, &c.  
Tim. 3.  
16, 17.  
Mat. 13. 44  
1 Cor. 12. 20.

Many there bee which study he-  
venly things; but which doe those  
things which belong thereunto, are  
many.

Mat. 7. 32.  
Rom. 2. 34.  
22, &c.  
Jam. 1. 22.  
23, &c.  
Gal. 4. 10.  
10, & 5. 1.  
Col. 2. 20.  
1 Col. 3. 5.  
Gal. 6. 14.

Another great let is, for that  
stand upon signes, and sensible things,  
and bestow small diligence in  
mortifying of themselves.

I marvell what the matter is,  
with what spirit wee are led, or what  
cometh into our mindes, which

called spirituall, that with such care  
and study wee seeke after vile and va-  
nishing things, and so seldome call  
our wits together to thinke upon the  
matters of salvation; Yea, after a  
little consideration, we by & by burst  
out againe, and wey not our deeds a-  
ny more in the balance.

Where our affections bee, wee  
mark not, and that all which we have  
is imputed, we lament not.

For every man hath corrupted his  
waies, which was the cause of so great  
a flood in the old world.

So that the affection within, being  
unpure, needs must the actions pro-  
ceeding from the affections, which  
shew the want of strength, bee im-  
pure. For of a pure mind the fruit of  
a good life doth proceed.

Inquiry is made, how much a man  
doth: but how zealously it was done,  
no consideration is had.

Whether hee bee rich, or strong, or  
faire, or stout; whether hee can write  
well, or sing well, or play well, wee  
enquire; but how poore in spirit hee  
is, how patient and meeke, how  
religious & spirituall, many will not  
tell.

Nature beholdeth the outward  
parts

## The third Booke

h Ioh. 7. 24. parts of man *b*. Grace respecteth the  
and 8. 15. inward *i*: that commonly is deceived  
i Iam. 8. 10. *k*, this hath her trust in God *l*, that she  
k Iam. 2. 2. may not erre.  
l Psa. 116.  
7. 8. 9.

## CHAP. XXXVIII.

*That we must deny our selves, and renounce  
utterly all carnall desires.*

## L O R D.

**M**Y Son, thou canst not come un-  
to perfect freedom, unless thou  
utterly deny thy selfe *a*.

As many as are covetous *b*, as ma-  
ny as love themselves *c*, as many as  
lust *d*, as are curious *e*, busie bodie,  
desirous alwayes of pleasure, not of  
Iesus Christ *g*, attempting that which  
shall not abide *b*, (for whatsoever is  
not of God, will come to nought *i*)  
are captives and in bondage unto Sa-  
tan *k*.

Take this for all: For sake all, and  
finde all *l*. For sake thy desire *m*, and  
find rest *n*. Meditate hereof continu-  
ally, and when thou hast fulfilled all,  
thou shalt understand.

S E R V. O my Lord, this can-



not bee done in a day, neither is it a  
play for children: but therein briefly  
the whole perfection of a godly man  
is comprehended.

LORD. Sonne, change not thy  
mind for all that, neither be thou dis-  
mayed at the naming of perfection:  
but so much the more stir up thy selfe  
unto higher things *p*, and at the least *p* Phil. 3. 13.  
in desire sigh after them: 14. 15.

O that thou wert come unto that  
passe, that thou couldst not love thy  
selfe, nor disobey me *q*: then would I *q* Rom. 12.  
like thee wel, then shouldst thou lead 1. 2.  
thy life in joy and quietnesse *r*. *r* Lev. 26. 3.

Thou hast as yet many things to be  
forsaken, the which unlessse thou alto-  
gether yeeld up to me, looke not to  
attaine the end of thy desire. 4. & c.  
Deut. 28. 1.  
2. & c.

I counsell thee to buy of mee gold  
tryed by the fire *s*, that thou maiest be  
made rich, I meane celestiallyl wise-  
dome, which treadeth all abject and  
vile things under feet. *t* Rev. 3. 18.

Cast away the wisdom of this  
world *t*, that is, cease to please, and  
flatter thy selfe after the fashion of  
the world *u*. *u* 1. Cor. 1. 26.

I tell you, the most vile things must  
be bought with precious things *x*, *x* Mar. 13.  
and such as are of greatest account 44. 45. 46.

L 2 among

## The third booke

among men. For the true wisdom  
of God, which doth not arrogate  
much to it selfe y, nor desireth to be  
greatly accounted of in this world z,  
which many commend in words a,  
but dissent there-from in deeds b, see-  
meth but a vile c, and base thing, and  
therefore is not thought upon wel-  
nigh: and yet for all that it is the pre-  
tious treasure d, and the pearl hidden  
from many.

y 1 Cor. 13.

14.

z Mar. 12. 29

a Mat. 7. 22,

33.

b Mat. 23. 13.

c 1 Cor. 1. 20

21.

d Mat. 13:

44. 45. 46.

## CHAP. XXXIX.

*The mutability of mans heart, and of things  
upon God, in and afore all  
things.*

## L O R D.

**M**Y Son, beleeve not the affection  
which moueth thee at this time,  
for speedily it will change.  
[For so long as thou livest, thou shalt  
bee subject to mutability, even by  
force: and bee now merry, now  
now quiet, now troubled, now  
lous, now cold; now earnest, now  
wretchlesse, now grave, and by and by  
light of behaviour.

Notwithstanding, the wisdom  
right

*of the Imitation of Christ.*

rightly instructed in the spirit, standing fast upon these mutable things, not regarding what hee feelth in himselfe, or on what side the winde of instability doth blow, but how hee may bring his purpose to a right and blessed end *b*.

*b* Psal. 16. 8.

For so it falleth out, that one and the same man may abide unmoved *c*, among so manifold events, if the single eye of his mind be directed continually upon me.

*c* Psal. 112. 6. 7. 8.

And the more pure the eye of his mind is *d*, the more constantly doth he abide in the midst of stormes *e*. But many have this sight of thires troubled, so that easily they looke upon every pleasure objected: and hardly can one be found without all blemish of selfe-love *f*.

*d* Mat. 6. 22.

*e* But 23.

*c* Act. 3. 41.

So came the Iewes unto Martha and Mary, being at Bethania, not for Iesus sake onely, but that they might see Lazarus *g*.

*f* 1 Cor. 13.

*g* 4. & 2 Cor. 12. 14. 15.

*g* Ioh. 11. 9.

Therefore the eye of the mind must bee purged *h*, that it may bee simple, and right, and cast upon mee, altogether, notwithstanding the manifold diversitie of things which come betweene.

*h* Mat. 6. 12.

*33.*

## The third booke.

## CHAP. XL.

*That it is a pleasure above all pleasures, to  
love God above all, and in all  
things,*

## SERVANT.

a 1 Co. 15. 28

**B**Ehold, my God and all things. What will I more? what more happy thing can I wish for? O savory and sweet world! but to him which loveth not the world, nor the things in the world *b*.

b 1 Joh. 2. 15.  
36. 37.

My God, and all things. To him that understandeth, I have said sufficiently; & to repeate the same oftentimes, is a delight unto him that loveth *c*.

e Rom. 8. 31

32. &amp;c.

d Psa. 104.

29. 30.

For if thou be present *d*, all things bring joy; if thou be absent, what can make merry?

Thou makest the mind quiet, and thou bringest much peace, and the joy of heart *e*.

e Psa. 16. 89.

f Rom. 8. 35.

36. &amp;c.

Phi. 4. 11. &amp;c

6 Phi. 2. 13.

h Eph. 5. 20.

Through thee wee thinke well of all things *f*, and through thee in all things wee praise thee *g*. Without thee nothing can like us long *h*; and that

*of the Imitation of Christ.*

that every thing may be grateful and good, thou must blesse it with thy favour, and season it with the sauce of thy wisdom.

What is not savorie to him, to whom thou art savory? Againe, i Pa. 34. 8. what can please him, to whom thou art not pleasant?

But the wise of this world k, and i Co. 7. 19. 20. such as savour of the flesh, lack thine l Rom. 8. 5. heavenly wisdom: for in the flesh m Ro. 8. 6. is death n, and much vanity in the n-1 Cor. 7. 31. world n.

But they are wise indeed, who follow thee in contemning the world, & in mortifying the flesh: because they are translated from vanity unto verity, and from the flesh to the spirit o. o Rom. 8. 5. These relish God: and these refer all things created, unto the laud and praise of the Creator p.

But ods there is, and great ods too p Ps. 69. 34. and 149. 1. betweene the favour of the Creator q, 2. &c. q Ro 8. 5. 6. and of the creature r, of eternity, and r 1 Ioh. 2. 15. of time, of light uncreate, & of light 16. 17. inlightened.

O light everlasting, which passeth f Ioh. 1. 4. 5. all lights that are made, shine thou upon mee, and pierce, purge, comfort, and lighten with thy brightnesse even all the inward parts of my soule:

*The third booke*

soule: revive my spirit with all the powers thereof, that I may cleave unto thee with a song of exceeding joy.

Oh, when will that blessed houre come, alwayes to be wished, wherein thou wilt so fill me with thy presence, that thou wilt be all in all to me, untill when my joy doubtlesse will not be perfect.

1 Cor. 13.

28.

u Ioh. 16. 12.

x Phi. 1. 23.

y Gal. 6. 14.

z Col. 3. 6.

b Gal. 5. 17.

s Iam. 4. 1.

As yet the old man x, to my great griefe y, nor yet wholly crucified z, nor yet dead a, is within me. As yet the flesh lusteth after the spirit b, it fighteth within mee c, and disquiets the kingdome of the soule.

But thou who rulest the raging of the sea d, and stillest the waves thereof when they doe arise, scatter the people that delight in warre e, bring them downe by thy mighty power. Extend thy mightinesse, and make thy right hand to be knowne.

d Psa. 82. 9.

Mar. 8. 26.

Euke 8. 24.

e Psa. 68. 30.

For in thee, O Lord, is mine whole trust f, mine only refuge is in thee g.

f Psa. 31. 1.

g Psa. 56. 11.

CHAP. XLI.

*That this life is never free from  
temptation.*

LORD.

**L**ooke not in this world to be  
without trouble, my Son *a*, but *a* Job. 7. 1  
while thou livest, thou shalt stand in  
need of spirituall armour *b*. Thou li- *b* 2 Co. 10. 4,  
vest among enemies on the right *5*  
hand and on the left, thou art assaul- *Eph. 6. 10. 11*  
ted *c*. And therefore unlesse thou take *&c.*  
the shield of faith *d*, and the sword of *c* 2 Cor. 6. 7.  
the Spirit, which is the Word of God, *Mat. 10. 16.*  
thou must not long be without some *d* Eph. 6. 16.  
grievous wound.

Furthermore, unlesse thou fasten  
thy mind upon me with a pure affecti- *f* 2 Cor. 5. 4.  
on, to suffer all things for my sake *f*, *&c.*  
thou canst neither sustaine the heat of *Eph. 6. 10.*  
persecution, nor obtain the crowne of *Iam 1. 3. 3.*  
eternall life *g*. Wherefore thou must *g* 2 Tim. 3. 7.  
overpasse all things like a man *h*, and *Rev. 3. 7. 14.*  
shew a courage, howsoever things fall *15. &c.*  
out. For to him which overcommeth, *h* Psa. 31. 24.  
is Manna given *i*: but for him who *i* Cor. 16. 13.  
sleepeth, is miserie prepared *k*. *i* Rev. 3. 17.  
*k* Ma. 25. 12.  
*11. 12. 13.*

Now if thou seeke rest in this life *l*, *1* Job 16. 53.

L. 5

how

*The third booke*

how wilt thou enter into eternall

m He. 4. 11. rest m.

Then prepare thy self, not to peace,  
n Heb. 10. 30 but unto patience n, and seeke for  
o Ioh. 14. 27 quietnesse, not on earth, but in hea-  
c 16. 33. ven, not among men, nor in the  
p 1 Th. 5. 25 world, but in God alone p.

2 The. 3. 16. Thou oughtest to endure all things  
Phil. 4. 7. for Gods sake q, even labours, griefes,  
q Ro. 8. 35. tentations, afflictions, troubles, need,  
36 &c. sicknes, injuries, evill reports, repre-  
1 Cor. 13. 7. hensions, oppressions, intamie, corre-  
r 1 Co. 6. 4. 5 ction, contempt r.

&c. Phil. 4. For these things invite as it were to  
11, 12, &c. vertue; these try the yong souldiers of  
f 2 Ti. 2. 3. 5. Iesus Christ s; these bring to the  
e 2 Ti. 4. 7. 8. crowne of blisse t, to such a man I wil  
3 Pet. 5. 4. give for his small paines, an eternall  
reward, and for temporall shame, glo-  
ry without end u.

u Mar. 15. 10. Thinkest thou alwaies to have pro-  
11. sperity at thine owne desire? Look  
not for it. Mine old Saints and ser-

x Acts. 5. 4. vants could never have it, but they  
He. 11. 8. 17. were fain to suffer much trouble x,  
y 1 Cor. 6. 4. manifold tentation y, miserable ends,  
He. 11. 22. 33. which they endured patiently a, trust-  
34. ing rather upon God, than upon man  
z Ma. 14. 10. b, and counting the afflictions of this  
Heb. 11. 37. present time, not worthy that glorie  
a Rev. 7. 13. b Ps. 56. 11. which was to come c.  
c Ro. 8. 18.



Chap; 39. 203 He that feareth God feareth as  
*of the Imitation of Christ.*

Now wouldst thou have that out of  
hand, which so many with teares, and  
long troubles could hardly attaine :  
Hope therefore in the Lord *d*, bee  
strong, and give not over disloyally,  
but valiantly imploy both the body,  
and life for the glory of Gode. I will  
in the end most bountifully reward  
thee *f*, and in thy trouble assist thee *g*.  
*d* Psa. 27. 1  
and 31. 2. 4  
1 Cor 13. 16  
e Ro. 8. 35  
36. &c.  
f Rev. 2. 7.  
Mat. 5. 12  
g 7<sup>a</sup> 2. 9. 13

## CHAP. XLII.

*Against the vaine judgement of  
men.*

LORD.

**C**ast thy burthen constantly up-  
on the Lord my Son *a*, and feare  
not the judgement of man *b*, so long  
as thy conscience doth not condemn  
thee *c*.  
*d* Psa. 55. 1  
b 1 Cor. 4.  
3, 4, 5.  
c 2 Cor. 1. 12

It is expedient, and a blessed thing  
to suffer on such wise *d* : neither is it  
hard for an humble minde *e*, and  
man that trusteth in the Lord, so to  
doe *f*.  
*d* Mat. 5. 10.  
e Mat. 23.  
30.  
f 2 Cor. 6. 4.  
5, &c.  
Phil. 2. 17

Many men say many things, and  
therefore little regard should bee gi-  
ven to them : and to please all it is  
impossible *g*.  
*g* Mat. 6. 12

And although Paul endeavored

to

## The third booke

h 1 Cor. 4. 12. to please all men *b*, and make himselfe  
13. & c. all things to all men *i*, yet passed hee  
i 1 Cor. 9. 32 little to be judged of man *k*.

k 1 Cor. 4. 3. Hee did as much as lay in him, to  
l 1 Cor. 9. 32. profit and salve others *l*, but for all  
that, he could not stay the slanderous  
m 1 Cor. 3. tongue of the wicked *m*, and there-  
fore committed hee his whole cause  
n 1 Cor. 4. 4. unto the Lord *n*, who knew all, and  
against the slanderous & backbiting  
speeches of the ungodly he defended  
himselfe with patience and long suf-  
fering *o*.

o Col. 3. 24. Notwithstanding sometime he an-  
1 Cor. 4. 12. swered againe *p*, lest the weaklings  
p 1 Pet. 2. 30. through his silence should bee offen-  
21. & c. ded.  
p Aq. 15. 13. Why then fearest thou the sentence  
14. of a mortall man, who being alive to  
and 26. 2. 3. day, may be dead to morrow *q*?

4. & c. Feare God, and thou wilt not feare  
1 Cor. 9. 13. man *r*.  
Phil. 1. 12. What hurt do any mans words and  
injuries to thee? Nay, himselfe bee  
hurteth rather; and shall not escape  
the judgement of God, whatsoever he  
be *s*.

q 3. 14. 5. Have thou God alwayes before  
r Psal. 27. 1. & 8 thyne eyes, & contend not with quar-  
relling words. And though now thou  
bee without cause defamed *t*, take it  
not

s Ro. 14. 10. 2. Have thou God alwayes before  
2 Cor. 5. 10. thyne eyes, & contend not with quar-  
relling words. And though now thou  
bee without cause defamed *t*, take it  
not

t 1 Pet. 2. 30. What hurt do any mans words and  
injuries to thee? Nay, himselfe bee  
hurteth rather; and shall not escape  
the judgement of God, whatsoever he  
be *s*.

u 1 Cor. 9. 12. Have thou God alwayes before  
thyne eyes, & contend not with quar-  
relling words. And though now thou  
bee without cause defamed *t*, take it  
not

v 1 Cor. 9. 12. Have thou God alwayes before  
thyne eyes, & contend not with quar-  
relling words. And though now thou  
bee without cause defamed *t*, take it  
not

w 1 Cor. 9. 12. Have thou God alwayes before  
thyne eyes, & contend not with quar-  
relling words. And though now thou  
bee without cause defamed *t*, take it  
not

x 1 Cor. 9. 12. Have thou God alwayes before  
thyne eyes, & contend not with quar-  
relling words. And though now thou  
bee without cause defamed *t*, take it  
not

not grievously, neither by impatiency diminish thy reward *a*, but rather cast *u* Mat. 5. 12. the eyes of thy minde upon me in heaven, who both can deliver thee from all infamy, and injury of men *x*, and *x* Psa. 50. 15. will reward every one according to his works *y*.

*y* Rom. 2. 6.  
Rey. 12. 12.

## CHAP. XLIII.

*That wee must wholly resigne over our selves unto God, if wee mind to attaine unto the freedome of mind.*

## LORD.

**M**Y Son, if thou forsake thy selfe *a*, thou shalt find me.

*a* Luke 9. 23.

See thou challenge nothing to thy selfe, nor have nothing proper, and alwaies thou wilt gaine *b*. For as soon *b* Mat. 18. 29. as thou yeldest up thy selfe wholly without revocation, thou shalt be endued with most excellent rewards *c*. *c* Luke 19.

SERV. Lord, how oft shall I *19. 20.* yeeld up, and wherein shall I forsake *Mat. 10. 28.* my selfe? *29. 30.*

LORD. Alwaies, and every houre, both in small and great matters, I ex-

cept

The third booke

d Mat. 13.  
44. 45. 46.

e Mat. 26.  
39. 40.

Luk. 22. 42.  
Ioh. 4. 34.  
Mat. 9. 10.

f Mat. 24.  
45. 46. 47.  
and 25. 11.

12. & 6.  
g Luk. 9. 50.  
60. 61.

h Mat. 23. 20  
21.

i o. 13. 13  
k Lu. 9. 23.

l Rom. 12. 1.  
m Mat. 16.  
24. & c.

Mat. 8. 34.  
Luk. 9. 22.  
n Mat. 1. 29.

& 16. 24. & c.

cept nothing : my desire is to have thee renounce all things d. For how canst thou be mine, & I thine, unless both inwardly and outwardly thou have left, and lost thine owne will e.

And this the sooner thou doest, the better thou shalt speed : and the more thoroughly and sincerely, the more thou shalt please me, and profit thy selfe f.

Some there be, which give over themselves, but it is with some exception g. They doe not fully depend on God, and therefore they study how to provide for themselves.

Others at the first renounce themselves wholly : but afterward when tribulation or persecution commeth h, they fall away, and so doe no good at all.

These men shall never aspire either unto the true liberty of the mind, or to the most comfortable benefite of my familiarity i, unless they wholly renounce k, and daily sacrifice themselves l, without which none either can, or shall enjoy the favour of God.

I have said oftentimes, and now I say againe : Forake, yeeld up thy selfe m, and thou shalt enjoy sound quietnesse of mind n. Give

the  
thi  
unf  
the  
min  
W  
this  
that  
nake  
to l  
vain  
ons  
depa  
feare  
love

Of the  
m

M  
be  
place  
busine  
thee, a  
thou b  
thine  
ruler,

*of the Imitation of Christ.*

the whole for the whole, call back nothing, keepe backe nothing *a*. Abide unfainedly and faithfully in me, and thou shalt have mee, the freedome of mind, and deliverance from darknes *p*. *p* Luk 18. 22. 23. &c. *p* Ma. 25. 35.

Wherefore let this be thy study, let this be thy prayer, with continually, that thou mayst even nakedly follow naked Iesus *q*, and dye to thy selfe *r*, to live eternally with me *s*. Then shall vaine imaginations *t*, and vile affections *u*, and superfluous cogitations *x*, depart away: then both immoderate feare shall vadey, and intemperate love consume away *z*.

*q* Lu. 9. 23.*r* Rom. 6. 6*s* 2 Ti. 2. 11. 12*t* Psa. 1. 1. 1*u* Ma. 6. 22.*x* 1 Co. 7. 31.*y* 1 Co. 4. 18*z* 1 Io. 2. 17

## CHAP. XLIII.

*Of the right use of outward things, and that we should flye unto God when we are afflicted.*

L O R D.

**M**Y Sonne, thou must have a speciall care, that thy minde be single and pure *a*, in everie place, in every action, in all thy businesse: also, that all things serve thee, and not thou them *b*; also that thou be not a slave, and bond-man to thine owne actions *c*, but a master, a ruler, a free-man, an Hebrew, translated

*a* Ma. 6. 22.*b* Mat. 6. 24.*c* Gal. 5. 1.

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ted into the lot & liberty of the sons  
 d Gal. 4. 3. of God *d*, whose eyes are turned from  
 7. 9. worldly *e*, and cast upon heavenly  
 e Gal. 5. 13. things *f*, who looke upon temporall  
 f Col. 3. 1. 2. things with the left, but with the  
 right eye upon eternall, who will not  
 bee brought under the power of any  
 g 1 Co. 6. 12. thing *g*, but make all things to serve  
 i Ioh. 2. 15. to good purpose, according to the or-  
 i Co. 10. 33. der of Almighty God the Creatour by  
 h Pla. 8. 6, 7, who hath done nothing of all that he  
 8. did, in vaine *i*.

Furthermore, if in thy trouble thou  
 wilt not sticke unto outward things,  
 nor with a carnall eye behold the  
 things that are seene and heard: but  
 with Moses in all thy affaires enter  
 by and by into the Tabernacle of the  
 Lord *k*, doubtlesse thou shalt receive  
 k Exo. 23. 2. answer sometime, and returne instru-  
 Num. 7. 89. cted in things both present and to  
 come.

For it was Moses wont, in matters  
 of controversie and difficult things, to  
 goe into the Tabernacle; and to be  
 rid from the wickednesse of men, he  
 used prayer *l*, & the calling for Gods  
 l Ex. 33. 13. assistanc. So oughtest thou to enter  
 m Mat. 6. 9. into the private closet of thine heart  
 m, & there most earnestly to call upon  
 God.

Chap. 45. 209 They are free who forsake themselves,  
of the Imitation of Christ.

For we read that Ioshua <sup>a</sup>, and the <sup>a</sup> Ios. 9. 13.  
rest of the Israelites were therefore de-  
ceived of the Gibeonites, because they  
counselled not with the mouth of the  
Lord, but gave light credit to their  
faire tale.

### CHAP. XLV.

*That man should not be too importunate in  
his matters.*

L O R D.

Sonne, cast thy burden upon mee <sup>a</sup>, <sup>a</sup> Psa. 55. 22.  
and in due time I will grant thy  
request.

Looke upon my cōmandements, and  
thou shalt find great profit thereby <sup>b</sup>. <sup>b</sup> Deut. 6. 3.

S E R V A N T. O my Lord, I wil-  
lingly referre my whole cause to thee  
&, for I find that all my cares doe  
nought prevaile. <sup>c</sup> Mat. 25.  
<sup>26, &c.</sup>

Oh that I were not so carefull of  
worldly things, but could even out of  
hand unfainedly obey thee <sup>d</sup>. <sup>d</sup> Luke 5. 17.  
<sup>28.</sup>

L O R D. My Sonne, many times  
a man desires a thing, which after-  
ward hee mislikes when hee hath it  
once: Because the desires of one  
thing doe not long endure, but force  
you

*The third booke.*

you to covet after sundry and di-  
vers:

Wherefore it is no small thing for  
a man in smallest things to forsake  
himselfe, and he that wil goe forward  
indeed, must utterly deny himselfe,  
for he who so doth, is most at liberty  
and safe.

*e* Luk. 9. 23.  
10. &c.

*g* Mat. 13.

24. 25. &c.

*i* 1 Tim. 6.

9. 10.

*i* 1 Pe. 5. 8. 9.

Mat. 26. 14.

But the old serpent *f*, an utter ene-  
my to good men *g*; ceaseth at no time  
from tempting *b*; but night and day  
layeth snares to entrap, & overthrow  
the simple.

Wherefore watch and pray *i*, that  
yee enter not into tentation.

CHAP. XLVI.

*That man haib nothing which good is, of  
himselfe, neither that he should  
glory of any thing.*

SERVANT.

**L**Ord, what is man that thou art  
mindfull of him *a*? & the Son of  
man, that thou visitest him? What  
hath he deserved *b*, that thou shouldst  
regard him *c*?

O Lord, I may not complaine it  
thou doe reject me *d*: neither reason  
with thee, if thou deny my requests.

But,



*of the Imitation of Christ.*

But thus may I truly both thinke  
with my selfe, and say: Lord, I am no-  
thing, I have no goodnes of my selfe,  
but naked came I out of my mothers  
wombes, and naked shall I returne  
thither.

e 2 Cor. 3.5.

1 Cor. 4.7.

f Iob 1.21.

Eccl. 5. 13.

1 Tlm. 6. 7.

If thou assist me not, and inwardly  
instruct me, I faint utterly, and be-  
come dissolute g.

g Psal. 51. 10.

11. &amp;c.

But thou, Lord, alwayes art one,  
and abidest the same for evermore h,  
thou art alwayes good i, righteous,  
and holie k, for thou doest all things  
well, righteously, purely, and with  
wisdom m.

h Psal. 102. 12.

Esa. 44. 6.

i Psal. 5. 4.

k Den. 32. 4.

l 1 Pet. 1. 15

m Psal. 134.

1. 2. &amp;c.

But I, alas, am more prone to come  
rather backward than forward: I con-  
tinue not evermore at one stay n, be-  
cause I am subject to alteration like  
the time.

n Iob. 14. 12

Notwithstanding, if thou reach  
forth thy helping hand, I shall speedi-  
ly be comforted o, for thou without  
mans aid canst assist, & so strengthen  
me, that my countenance no more  
shal alter and change diversly, and my  
mind shal be fixed and wait upon thee  
alone.

o Psal. 16. 8.

p Psal. 104. 3

Therefore did I know, while ei-  
ther I covet the zeale of the Spirit, or  
am driven by some occasion to seeke  
thee.

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thee ( for there is none that can con-  
fort mee ) how I can contemne the con-  
fort of this world *g*, doubtlesse I should  
*q* 1 Ioh. 3.  
25. 16. both hope well of thy favour, & looke  
1 Ioh. 16. 32. with joyfullnesse sometime for the gift  
1 Iam. 1. 17. of thy consolation *r*. Finally, if it fall  
1 Psa. 39. 11. out well with me, at any time, it is of  
11 Psa. 144. 3. thy goodnesse *s*. I am but vanity in  
14. thy sight *t*, of none account *u*, mortall  
17 Psa. 89. 8. *x*, and fraile *y*.  
and 49. 10. *x*, and fraile *y*.  
11. 12.

Whereof then doe I boast? Or why  
cover I to be had in admiration? E-  
ven of nothing *z*, but that is vanity.  
Doubtlesse, a most pestilent and vaine  
thing ambition is, it both draweth  
man away from the true glory, and  
spoyles him utterly of Gods eternall  
favour *a*.

For while man pleaseth himselfe,  
he displeaseth thee *b*; while he seeketh  
the praise of men *c*, he leeseeth the true  
vertues of the mind.

But the true glory & true rejoycing  
is, for a man to glory not of himselfe,  
but of thee *d*; and to rejoyce of thy  
name, not of his vertue, or any thing  
besides, but onely for thy sake.

Wherefore praised bee thy Name,  
not mine, extolled be thy woorkes, not  
mine: let thy holy name bee magni-  
fied *e*, let me have no praise at all.

*e* Psa. 96. 1.  
2, 3, & 6.

of the *Imitation of Christ*.

I will evermore glory in thy praise  
 of my selfe I will not, except it bee  
 of mine infirmities g. f Ps. 196. 47.  
g 2 Cor. 11. 3  
2 Cor. 12. 5.

Let the Jewes receive honour one  
 of another b, I will seeke that which  
 commeth of God alone. h Ioh. 5. 44.

All the glory, the credit, the esti-  
 mation of the world, if it be compa-  
 red with that everlasting glory of  
 thine i, what is it but meere vanitie,  
 and foolishnesse k? i Rev. 3. 1. 23  
24. 25. 26.  
k Ec. 10. 7.  
9. 12, &c.  
l Ps. 25. 2.  
m Rev. 5. 13.  
and 7. 12.  
n Tim. 17.  
o Ti. 4. 18.

Wherefore, O my truth l, my mer-  
 cy, my God, O blessed Trinity, to thee  
 be praise m, and honour, and glory,  
 and power, for evermore, Amen.

## CHAP. XLVII.

*That the praise of this world is to be  
 contemned.*

## L O R D.

**B**E not thou troubled, my Sonne,  
 though thou see others extolled,  
 and esteemed, and thy selfe despised,  
 and contemned a.

Cast the eyes of thy mind upon me,  
 and I warrant thee, thou wilt brooke  
 thy contempt well enough b.

a Iam. 1. 3.

b Mat. 9. 12.

S E R V. O Lord wee are blind  
 and

*The third booke*

c Gen. 16. 5. and alas, easily seduced with vanity c.  
 If I look well unto my selfe, I am not  
 hurt of any thing, so that I have no  
 d Dan. 9. 14. cause to complaine of thee at all d.  
 But for that I have both many times  
 and grievously offended thee, all thy  
 creatures do rightly arme themselves  
 e Gen. 3. 17. against me e.  
 18.

Therefore praise and honour, and  
 glory belongeth to thee, but to me  
 f Da 9. 7. 8. shame and contempt f.

And except I frame my selfe pati-  
 ently to beare the contempt and de-  
 spight of all men g, I shal never attain  
 i 1 Pet. 2. 21. either a quiet mind b, the light of thy  
 h Mat. 11. 29 Spirit, or thine everlasting society i.  
 i 2 Tim. 2.

11. 12,

## CHAP. XLVIII.

*That we must not rest or depend  
 upon man.*

L O R D.

MY Sonne, if thou for amity and  
 friendship sake, repose any con-  
 fidence in man, never looke so be  
 quiet and at rest a. But if thou beate  
 thy selfe unto the immortal and ever-  
 lasting truth b, at the departure of thy  
 friend, thine hart wil not be troubled.  
 a Iob 14. 27.  
 Ioh. 16. 33.  
 b Ps 118. 8. 9.  
 c Ps 146. 3. 4.  
 d Ps 147. 2

On

*of the Imitation of Christ.*

On mee should thy love be grounded, and for my sake ought every good man to be loved *c*, and the more dearly. 1 Pet. 3. 8. 9  
1 Pet. 4. 8.

Without me friendship cannot last, neither is it true and pure love, which couple not together. 2 Thes. 3. 2.  
1 Ioh. 2. 17.  
18.

So mortified shouldest thou bee from these affections, that as touching thy selfe, thou shouldest seeme to be without all comfort *d*. d Mat. 10. 36  
1 Cor. 7. 31.

So much the nigher is man to God, as he is farther from the comfort of this world: and so much the more highly doth he ascend up to God, as the more deeply he descendeth into, and despiseth himselfe *e*. e Phil. 2. 5. 6.  
7. 8. &c.

But he who arrogates any good thing to himselfe, letteth the favour of God from dwelling within him.

For the holy Spirit doth alwayes seeke a meeke and humble mind *f*. f 1 Pet. 3. 6.  
Esa. 66. 2.

Couldst thou once bring thy selfe into nothing, and renounce the love of this world *g*, surely I would come, and poure upon thee most singular benefits. But while thou lookest upon creatures, thou losest the sight of the Creator *h*. g 1 Ioh. 2. 15  
Ioh. 12. 15.  
h Jer. 14. 4.

Learne in all things to master thy selfe for thy Makers sake, so shalt thou

## The third booke

thou attaine unto the knowledge of  
God.

i Mat. 10. 37. Even the vilest thing loved, and  
and 21. 1. 2, looked upon undiscreeuly, doth de-  
&c. file a man, and hinder him from hap-  
pinesse.

## CHAP. XLIX.

*Against vaine and worldly  
knowledge.*

LORD.

**M**Y Son, be not thou carried away  
with the faire and subtile speech  
of man. For the Kingdome of God is  
not in word, but in power a.

i Cor. 4. 10. not in word, but in power a.  
b Psal. 119. 97. Listen to my words, for they in-  
c Psal. 119. flame the minde b, lighten the under-  
130. 135. standing c, set men on fire d, & bring  
Psa. 119. 7. 8. the true comfort e.  
d Ier. 13. 29. the true comfort e.

e Psal. 119. 8. Reade nothing with a minde  
and 119. sceme the more learned onely, o  
50. 11. wise: but to mortifie thy sinnes. For  
this will more profit thee, than the  
knowledge of many obscure and hard  
questions f.

1 Cor. 3. 3. Though thou have read much, yet  
at the last thou must be faine to come  
to one principle g.

g Lu. 10. 42. I onely teach men wisdome, and

of the Imitation of Christ.

I (not men) give understanding to the  
simple *b*; so that they, whom I speake  
unto, doe easily prove wise, and pro-  
fit much in the spirit.

h Pro. 1. 4.  
and 2. 6.  
Mat. 11. 26.

Woe to them who seeke many  
things of man, and neglect the way  
to serve me *i*.

i Mat. 23. 12  
22, &c.

The time will come, when the Ma-  
ster of masters, the Lord of Angels,  
even I shall appeare, to take an ac-  
count of all men, and examine the  
conscience of every one *k*: then will  
I search Ierusalem with lights *l*, and  
discover those things which lay hid  
in darknesse *m*, at what time tongues  
shall cease, and knowledge doe no  
good *n*.

k Mat. 25.  
l Zep. 1. 12  
m 1 Co. 4. 5.  
n 1 Cor. 13. 8

I even I doe so lift up the humbled  
mind, that in a moment it shall con-  
ceive more knowledge of the eter-  
nall truth *a*, that any man by tenne  
yeares studie can attaine *p*.

o Mat. 10.  
p Mat. 5. 3. 4.

I teach neither janglingly to dis-  
pute, nor diversie of opinions to  
dissect, nor ambitiously to get fame,  
nor contentiously to obtaine victorie,  
by force of argument.

q Lu. 9. 23.  
r Mat. 6. 35.

I teach how to despise the world *p*:  
to loath things present *q*; to seek an  
favour eternall *r*, to flie vain-glory *s*,  
to suffer injuries *s*: to trust in me *u*,

s Ioh. 5. 50.  
t Mat. 5. 44.  
u 10. 14. 13.

M

with-

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x Ioh. 14.14 without me to covet nothing x, and  
to love me highly and zealously.  
y Mat. 10.37 bove all y.

For by loving me, some have so  
profited in heavenly things, that to  
the admiration of men they have spo-  
ken z, and have gotten more by for-  
saking all a, than by any study.

But to some I speake common, to  
other speciall things, to some I com-  
fortably appeare in outward signes  
and figures, to others my secrets ap-  
peare as clearely as the light b.

The Scriptures indeed speake one  
and the same thing c, yet teach they  
not all men alike d: but I reach truth  
in the inward parts e. I search the  
heart f, and I know the thoughts that  
pricke forward to well-doing b, and  
give to every man that which is need-  
full i.

b Mar. 13.30

ye

Mar. 4.31.

e Ioh. 6.36.

d 2 Cor 3.

14.15.

e Ioh. 8.6.7

3.1

f Rev. 2.23.

g Mar. 26.

34.35.

h Phi. 2.13.

i 1 Cor. 12.

4.3. &amp;c.

## CHAP. L.

That we should not covet after earthly  
outward things.

## LORD.

MY Son, remember that thou art  
ignorant of many things a,  
and that thou esteeme thy selfe but  
for a dead man in this world, even for

12 Co. 2.1.2



of the Imitation of Christ.

him to whom the whole world is crucified *b*. Thou must over-passe much *b* Gal. 6. 14  
as though thou hearest not; and think alwayes on that which belongs to thy peace *c*. *c* Lu. 3. 9. 43

Better it is to turne from those things which mislike thee, and to let every man have his own saying, than to contend with brawling words *d*. *d* Ro. 13. 26

If thou be at a good poyns with God, and have his judgement alwayes in thy mind *e*, thou shalt the more easily beare, if thou be overcome. *e* Ecc. 18. 13

S E R V. O Lord, to what passe are we come? Behold, if we lose a temporall thing, we lament, for little profit we run and labour, yea though it be all the night long; but the losse of our soules we utterly forget *f*. That which little, if any thing at all, profits, we seeke after, but that which is most necessary *g* we utterly neglect, so gladly doth man addict him wholly unto outward things, and without speedy repentance welter in the same *h*. *f* Mat. 16. 26. *g* Luke 10. 41. 42. *h* Ioh. 2. 16

CHAP.

M 2

The third booke

CHAP. LI.

That every man is not to be credited,  
that by words wee easily  
offend.

SERVANT.

**O** Lord helpe me now in this trouble,  
for vaine is the help of man.  
How often have I becne deceived  
where I lookt for faith: Again there  
I have found it, where I lookt for  
none. So vaine is the trust in men:  
but in thee, O God, alone the saluati-  
on of the righteous doth consist.  
Wee thanke thee d, O Lord, our  
God, for all whatsoever be ideth in  
miserable and weake ones, which are  
easily deceived and changed with a  
little.

What man is he that so wisely and  
circumspectly behaves himselfe in all  
things, that he is never deceived, nor  
commeth into danger?

Yea, he who trusteth in the Lord,  
and serveth him with a simp'le mind,  
doth not so easily and soone offend,  
& though he fall sometime into trou-  
bles, and perills, yet either speedily  
he

Chap. 511. 121. Trust not man, but beleve the Lord  
of the Imitation of Christ.

he escape or is strengthened, so that  
he can endure them. For thou Lord  
continuest with them unto the end  
who put their trust in thee g.

Hard it is, yea doubtlesse it is very  
hard to find such faithfull friends as  
will stick by us in all extremities: but  
thou Lord, thou onely art faithfull  
in all things, neither is any like unto  
thee i.

O how wise was that good soule,  
that said, my mind is rooted, and  
built in Christ. were I at that stay,  
my mind so easily would not be trou-  
bled with worldly feare, neither  
should the darts of bitter words dis-  
quiet me.

But who can foresee all things?  
Who can avoyd miseries to come?  
Now, if things though foreseene, hurt  
many times, how much more grie-  
vously wil things nothing foreseene,  
annoy?

But alas, wretch that I am, why  
have I not better looked to my selfe?  
Either, why so lightly have I put con-  
fidence in others? Hereby we declare  
our selves to be men, and thas fraile  
men too, albeit many unrightly ac-  
count, and flatteringly doe call us  
Angels.

M. 3.

When.

g Psal. 31.

i 24.

Psal. 94. 14.  
and 7. 11. 1

h Deu. 22. 4.

i Deu. 32. 39

k Col. 2. 6. 7.

l Psal. 56.

4. 12.

m Psal. 64.

n Iam. 5. 12

## The third Booke

whom shall I credit, Lord, whom  
but only thee, who art the very truth,  
and canst neither deceive, nor be de-

o Job. 14. 9.

Rom. 3. 4.

p Pla. 119. 11.

Rom. 3. 4.

q Lam. 3. 2.

Eccl. 14. 1.

and 23. 8.

ceived o. For all men doubtlesse be lyers,  
and weak, and unconstant, and fraile,  
especiallly in words q, that rashly hand  
over-head, every thing may not be  
credited, whatsoever colour of truth  
it beare.

\* Mat. 10. 17

f Mica. 7. 6.

Mat. 10. 36.

r Mat. 26. 3.

Mar. 13. 21.

Therefore not without great cause  
and wisdom thou diddest forewarne  
to beware of men r, and foretell, that  
a mans enemies should be those of his  
household s, and say that such are not  
to be beleived, who say t, Lo here he  
is, or there he is.

This have I learned to my losse,  
God grant I may prove the more wise,  
not foolish thereby.

Play the wise man, said one, play  
the wise man, and that I tel you, keep  
to your selfe. Which thing I did, thin-  
king none should have understood the  
same: but afterward he that willed me  
to be silent, could not keepe it secret  
himselfe, but forthwith bewrayed him-  
selfe, and betrayed me.

u Psa. 120.

23.

From such tattlers, and undiscree-  
men, O Lord, deliver me n, that I  
may neither fall into their hands,

*of the Imitation of Christ.*

nor follow their kind of dealing. Let  
 my mouth utter continually the  
 truth *x*, and remove away from  
 me a dissembling tongue *y*. For my  
 part is not *z* to doe that to another,  
 which I would not have done to my  
 selfe *z*.

*x* Pro. 8. 7.*y* Psa. 34. 13.*z* Mat. 7. 12.

Luk. 6. 13.

Tob. 4. 13.

O how good it is, and what quiet-  
 nesse doth it bring, to say nothing of  
 others, nor to beleve every thing, to  
 speake little, to open our selves but to  
 few, to seeke after thee, which know-  
 est our minds *a*: not to be carried a-  
 bout with every blast of words; but  
 to covet, that all, both inward & out-  
 ward things may bee finished and  
 brought about according to thy will  
 and Commandement *b*.

*a* Ro. 8. 17.

Ioh. 2. 23.

*b* Ia. 1. 19. 29.

O, how necessarie to the keeping  
 still of Gods favour is it, to shun the  
 pompe of this world, nor to covet  
 those things which are wonderfull in  
 sight, but to follow, and with all di-  
 ligence to pursue that which may  
 bring us both to amendment of life,  
 and to zeale of godlinesse *d*.

&amp;c.

*c* Luk. 16. 25.*d* Tit. 6. 11.*2* Ti. 2. 23.

Tit. 2. 12.

How many have vertue knowne,  
 and over-hastily comended, endam-  
 aged? Againc, to how many hath  
 the same done good, being used in  
 silence *e*, in this miserable life,

*e* Esa. 30. 15.

## The third booke

which is altogether counted a temptation and misery f.

Job 7.1 &c

## CHAP. LII.

*That we ought to repose our confidence in the Lord, when we are pierced with the darts of slandering tongues.*

## LORD.

**M**Y Son, shew thy selfe constant, and trust in me. For what be words a, but words? which fly about the ayre, yet hurt not so much as a stone b.

apf. 112.78.

If thou art faulty, amend thy selfe; if not guilty of any crime, study to suffer the slander patiently for Gods sake b. At the least beare with ill words sometime, though as yet thou canst beare no great blowes.

b Mat. 5.11.

Why doe such try sling things disquiet thee, but only because thou art carnall as yet, and hast more regard of men c, than is meet?

c Mat. 10.26  
Luk. 12.4

For because thou fearest to be contemned, thou wilt not be reprehended for thy faults, but seekest the shadowes of excuses. But looke thou more earnestly into thy selfe, and thou

## of the Imitation of Christ.

thou shalt see that both the world, & a vaine care to please men d, doth live d Gal. 1. 10. within thee.

For by shunning to be corrected, & blamed for thine offences, thou givest most evident arguments, that thou art not truly modest, and that neither thou art rightly dead to the world, nor the world to thee e.

But list: n thou unto my words, and thou wilt not passe upon the words, yea of ten thousand men f.

What if all the worst words that may be invented, were spoken against thee? they could not hurt thee one jot, if thou wouldst bear g, and esteeme them but as notes: for they cannot plucke so much as one haire from thine head h.

But he who is either weake of courage, or wicked of conversation, is easily moved with evill words. But he that trusteth in me, and dependeth not upon his owne judgement, is voyde of this worldly and fleshly fear.

But I both judge and know all secretes k, I know what, and how every thing is done l. I know both who suffereth, and who suffereth injurie. 13.

This proceedeth from me, & theough

e Gal. 6. 148

Rom. 6. 3.

f Psal. 2. 6.

g Mat. 5. 21

h Eccl. 4. 11

Met. 10. 30

Aec. 27. 26

i Ps. 3. 8. 3.

115. 10. 13.

k Rev. 2. 23.

l He. 4. 13.

The third booke

m Amos 3.6 my permission m, that the thoughts of  
 Mar. 10. 16. many hearts may be opened n.  
 18, &c.

I will judge both the guilty, and the  
 n Lu. 2. 35. guiltlesse o: but first it is my minde  
 o 2 Co 5. 10 to try them both by a secret judge-  
 Ioh 5. 29. ment.

p Psal. 116. 11 The witnesse of man deceiveth p  
 many times; but my judgement is  
 q Rom. 2. 2. true q, and shall never be overthrowne.  
 3. 4. But that commonly is hidden, and  
 r Psal. 36. 8. known but of a few r: yet for all that,  
 1 Psal. 19. 9. it never doth or can erre s, albeit in  
 and 76. 10. the judgement of fooles it seeme serce  
 indifferent.

Therefore it is good to appeale un-  
 to me in every judgement, and not to  
 follow private affection t.

The righteous man is never mo-  
 ved u, by any crosse that God doth  
 1 Cor. 4. 3. 4. send, neither doth he either greatly  
 u Psal. 9. 1. 4. weigh slanderous reports, nor vainely  
 3. &c. rejoyce when he is excused by other  
 men. For he considereth, that I am he  
 x Psal. 7. 9. who search the hearts and the reins x,  
 Rev. 2. 23. and judge not according to the out-  
 y Ro. 2. 11. ward person or appearance y. For that  
 z Pet. 3. 7. commonly I, condemne z, which in  
 a Luk. 16. 15 the judgement of man is commen-  
 ded.

SERV. O Lord God, who art  
 a righteous Iudge, strong and pati-  
 ent.



ent, knowing the frailty and wicked-  
nes of men, be thou my strength, and  
confidence *a*: For mine owne con-  
science will not serve me *b*: thou  
knowst that which I know not. There-  
fore my part was to humble my selfe  
when I was reprov'd, and to take it  
patiently *c*: which I have not shown:  
forgive me *d*, O Lord of thy mercie,  
and so blesse me, that hereafter I may  
shew my selfe more patient. For thy  
singular mercy *e*, doth more serve to  
the attainment of pardon, than the  
opinion of mine owne righteousness  
to the defence of my secret consci-  
ence. And albeit I thinke my selfe  
cleere from sinne, yet am I not there-  
by justified *f*. For without thy mercie  
no man can be saved *g*.

*a* Psa. 7. 1

and 16 2.

*b* 1 Cor. 4.

3 4.

*c* Pre. 13. 16.

& 15. 5.

*d* Mat. 6. 12.

*d* Rom. 3. 2.

*f* 1 Cor. 4. 4.

*g* Psa. 143. 2.

# CHAP. LIII.

That for the attainment of everlasting life,  
all manner of trouble must be  
endured.

## L O R D.

**M**Y Son, let neither trouble break  
thee, nor adversity, sustained for  
my sake, throw thee down, but cour-  
age

fortis

For eternall ioyes, suffer  
transitory troubles.

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Chap. 33

*The third booke*

a  
1 Cor. 10. 13. 14. 17. 23. 26. Rev. 3. 5. c Heb. 10. 7. d Rev. 3. 11. e Re. 6. 7. 17 and 21. 4.

fort and confirme thy selfe in all ex-  
tremities with my promise a, who am  
able enough to give thee most ample  
and infinite rewards b.

Long thou shalt not labour here in  
this world c, neither be afflicted al-  
ways. Hope a while longer d, and  
thou shalt see a speedy dispatch of all  
evills, and the time shall shortly come  
when there shall be neither troubles  
nor tumults any more e. Little is it  
and short, whatsoever by time com-  
meth to an end.

Wherefore goe to: as thou dost, la-  
bour faithfully in my Vineyard, and  
I will be thy reward f.

Write thou, meditate, sing, sigh,  
keepe silence, pray, suffer adversitie,  
with coragious heart: For doubtlesse  
everlasting felicity deserveth al these,  
yea, and greater conflict, g.

One day, God knowes how soone,  
quietnes will come, & then shall there  
be neither day, neither night as now  
there is, but light perpetuall without  
end, brightnes infinite, without com-  
prehension, peace which never shall  
decay, and quietness: which evermore  
shall last h. Then thou wilt not say:  
O that I were delivered from the bo-  
dy of this death i! neither cry out on  
this.

## of the Imitation of Christ. transitory troubles.

this wise *k*, Woe is me that I dwell so long in this world! For then both death shall be destroyed *l*, and salvation shall appeare which never shall have end *m*, there no anguish *n*, but blessed joy, and sweet and vertuous company shall be.

Oh, diddest thou behold the everlasting crownes *o*, or the glory where with they, who in this world were contemned *p*, and thought not worthy to live, do triumph withall, doubtlesse thou wouldest forthwith debase thy selfe even to the ground, and desire rather to be in subjection to all men, than to rule but one: thou wouldest not covet many merry dayes in this world *q*, but rejoyce in suffering troubles for the name of God *r*, and think it great gaine to be contemned among men.

Now, if thou couldest brooke these things, and let them sinke into thy minde, thou wouldest not once complain: For are not ill troubles to be sustained for eternall life sake *s*? or is it so small a thing to get or to forgoe the Kingdome of Heaven *t*?

Lift up thine eyes, man, unto heaven. behold with mee how all my Saints who have past the sharp afflictions

k Psal. 120.

5. 6.

Hos. 13. 14.

1 Co. 15. 55.

m Rev. 20. 6.

11.

n 1am. 21. 4.

o 1am. 1. 12.

Rev. 2. 10.

p 1 Co. 4. 10.

Heb. 11. 33.

34 35.

q Phi. 1. 23.

r Act. 5. 42.

s Ro. 12. 12.

2 Co. 6. 4. 5.

1am. 1. 2. 3.

t Ro. 8. 28.

35. 36.

u Mat. 6. 26.

*The third booke*

x Mat. 25. flicts of the world, rejoyce now x, how  
 22. 23. 24. they now see comfort, how they bee  
 Luk. 16. 25. where they would bee, how they rest  
 y Rev. 7. 14 and shall ever rest with mee in the  
 15. 16. 17. kingdome of my Father y.  
 and 21. 4.  
 23. 24. 25.

## CHAP. LIII.

*Of the happinesse of the life to come, and of  
the miseries of this present  
world.*

## SERVANT.

O Most blessed mansion of the eter-  
 a Rev. 21. 10 - nall City a. O most bright day of  
 11. 12. &c. everlastingnesse, the which is never  
 b Esa. 49. 3 obscured by any night b, but alwayes  
 60. 19. 20. enlightened with the most glorious  
 Rev. 7. 15 truth. A day of continuall joy of con-  
 and 21. 25. tinuall quietnesse, and happy state of  
 perpetuity.

Oh that that day had once appear-  
 c Psa. 43. 3. ed c, and that this world had once an  
 Phi. 3. 7. 8. end !

That day doubtlesse shineth to the  
 d He. 12. 13. Saints in perpetuall cleerencesse, but  
 e 1 Cor. 13. yet a far off d, and as it were darkly e  
 12. 2. because they be Pilgrims in this  
 f 1 Pe. 2. 11. world as yet f.

Heb. 11. 13. The Citizens of heaven they see  
 thec

## of the Imitation of Christ.

the joyfulness of this day: but the banished children of Eve do sigh, because the day of this life, both short, f Gen. 47. 9: and evill f, is full of troubles and dis- Psa. 39. 5. quietnesse g, full of griefe & anguish: g. Ge. 3. 16. where man defileth himselfe with so 27. many sins, intangleth himselfe with Eph. 6. 11. 12. so many evils, is troubled with so 2 Ti. 3. 1. 2. 3. many feares, busied with so many 4. 5. cares, with much curiosity distracted, cnwrapped with much vanity, enclosed about with such errours, consumed with such labour, oppressed with tentations, weakened with pleasures, and vexed with poverty h.

Oh when shall these manifold troubles have an end? When shall I be delivered from this miserable servitude of sinne? O Lord, when shall I think but only upon thee? when shall I rejoyce my fill in thee; when shall i Psa. 16. 17 I without all manner let, without all griefe either of mind or body k, enjoy true liberty, and peace on all sides be found: peace, peace, I meane continuall and trusty, peace within, and peace without, and peace on all sides without disturbance l.

O good Iesus, when shall I behold 23. 24. 25. the face to face? when shall I contemplate the glory of thy kingdom? & 22. 3. 4. 5.

when

*The third booke*

m-1 Co. 15. when wilt thou be all in all to me m-  
28.

or when shall I be with thee in thy  
kingdome which thou hast prepared  
for thy beloved from the foundations

nMat. 25. 24 of the world n?

1 Cor. 2. 9.

o Eph. 6. 10.

14. 12.

1 Pet. 5. 8, 9.

p Gen. 47. 9.

I am left here even succorlesse, as a  
banished man in the land of mine e-

nemies, where continuall war is, and

much miserie. O give me comfort  
in my banishment, and joy in my  
trouble, in as much as with all the de-

q Psa. 27. 13.

and 73. 1. 2.

r Gal. 6. 14.

s Phil. 1. 23.

q: for all the comfort which this world  
doth minister, is even burthensome to  
me r.

t Wis. 9. 10.

15.

u Rom. 7. 19

23.

To enjoy thee is all my desire, yet  
can I not apprehend thee: I wish to  
abide in heavenly things, yet earthly  
and unmortified affections keep me  
downe: In mind I would subdue all  
things, yet against my will I am com-

x Rom. 8. 5.

& 7. 23.

y Gal. 5. 17.

Thus, un-  
happy man that I am, I fight with my  
selfe, and am grievous to myselfe,  
whilest my Spirit soareth upward, and  
my flesh bendeth downeward x. Oh,  
what discomfort feele I inwardly y,  
when meditating of heavenly things.  
I am assaulted suddenly, even with a  
swarme of carnall cogitations.

Wherefore, O my God, forsake me

## of the Imitation of Christ.

not, neither cast me away in thy displeasure. O scatter with the brightness of thy lightening all the imaginations which the enemy doth cast in, shoot forth thine arrowes and disperse them. Call home my senses unto thee; make me to forget all worldly things, and to throw away and contemne the cogitations of wickednesse.

O succour me, eternall verity, that no worldly vanity may carry me away! O come celestiall sweetnes, that all uncleanenesse may avoyd at thy comming.

This also I am to crave at thy hands, that it would please thee mercifully to pardon, and forgive mee, though I have other things in my mind when I pray, besides thee: For to say the truth, I am wont greatly to be distracted, and many times there am I not, where bodily I sit, or stand, but whither my cogitations carry me. Verily there I am where my cogitation is. Where my thoughts are, commonly, there is that I love. And that which either I love naturally, or customably doe like, comes easily into my mind.

This made thee, O truth, to say, where

## The third booke

Where your treasure is, there will  
 e *Mat. 6. 21.* your hearts be *e*. If I love heaven, I  
 will gladly thiuk on heavenly things;  
 If the world, in prosperity I am jo-  
 cond, and pensive in adversity, If the  
 f *Rom. 8. 5.* flesh, mine imaginations are fleshly;  
 If the Spirit, to thinke on spirituall  
 things will be my delight. For what-  
 soever I love, I gladly both speake of,  
 and heare of, and thinke thereof ear-  
 nestly when I am at home.

Wherefore undoubtedly hee is an  
 happy man, who for thy sake, *o* Lord,  
 doth forsake all things *g*, offer vio-  
 lence to nature *h*, & crucifie his car-  
 nal affections *i*, through the zeale of  
 the spirit, that his conscience being at  
 quiet *k*, he may offer unto thee the sa-  
 crifice of devout prayer, & be meet to  
 be admitted into the company of An-  
 gels *l*, all earthly things being exclu-  
 ded *m* both inwardly and without.

g *Mat. 19. 27*  
 28. 29.  
 Luke 5. 11.  
 and 9. 25.  
 h *Ma. 11. 12*  
 i *Eol. 3. 4. 40*  
 Gal. 6. 14.  
 k *Heb. 6. 14.*  
 l *Heb. 10. 34*  
 m *Ro. 6. 35.*  
 36.  
 i *Co. 9. 24.*

## CHAP. LV.

*Of the desire of eternall life, and of the good  
 things promised to such as fight.*

## L O R D.

**M**Y Sonne, seeing thou per-  
 ceivest thy selfe to bee en-  
 dued from above, with a desire  
 of



*of the Imitation of Christ.*

will  
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of eternall happinesse, and covetest to  
goe from the tabernacle of thy body  
a, thereby to behold the bright- <sup>a 2 Cor. 5. 1.</sup>  
nesse of my glory without shadow of <sup>2.</sup>  
turning b, open thy mind, and re- <sup>2 Pet. 1. 13.</sup>  
ceive with greedinesse this holy inspi- <sup>14.</sup> b Ia. i. 17.  
ration.

Give high thanks e, unto Almighty e Eph. 5. 20.  
God for dealing so gratioussly with <sup>1 The. 1. 2.</sup>  
thee, for visiting thee so mercifully, <sup>1 The. 5. 11.</sup>  
for stirring thee up so zealously, for  
helping thee so mightily, that of  
thine own weight thou fall not downe  
unto earthly things d. d Wisd. 9.

Neither shalt thou attaine there- <sup>14. 15.</sup>  
unto by thine owne endeavours & co-  
gitations, but by the meere grace and  
favour of God e: and as in all other e Rom. 5. 10.  
vertues thou shouldest goe forward <sup>21.</sup>  
so especially increase in modesty, pre- <sup>Phil. 4. 13.</sup>  
pare thy selfe unto battels to come f, <sup>f Lu. 9. 23.</sup>  
and endeavour to cleave to me with <sup>1 Tim. 6. 11.</sup>  
all thy strength, and to serve me al- <sup>12.</sup>  
wayes with a burning affection. <sup>2 Tim 2. 2.</sup>  
<sup>g Deu. 6. 5.</sup>  
<sup>Mat. 22. 37.</sup>

My Sonne, the fire burneth many  
times, yet never doth the flame as-  
cend without smoake b: so divers <sup>30.</sup>  
burne with desire of heavenly things, <sup>Luk. 10. 7.</sup>  
and yet are they not free from the <sup>h Eccl. 1. 2.</sup>  
temptations of carnall affections i, and <sup>i Mat. 13. 20.</sup>  
therefore for the onely glory of God, <sup>21.</sup>  
they

## The third booke

k Ioh. 6.26 they crave not those things k, the patient bearing whereof they desire f earnestly at his hands.

27.

&amp; 12.5.6.

Such also many times is your desire, which for all that you pretend to be most sincere. But that is not pure and perfect, which any way seeketh after private commodity l.

I Mat. 6.24.

25.

I Cor. 12.5.

m Mat 6.9.

10. &amp; 26.39.

42.

Luk, 22.42.

Crave not that which may bring either profit or pleasure to thy selfe, but what is acceptable in my sight m, and for the advancement of my glorie. For if thou have a right judgement, thou wilt preferre and follow my decree before thy desire, yea, or whatsoever may be desired.

I know thy desire, and I have heard thy often groanings. Thou wouldest presently enjoy the glorious freedom of the sonnes of God n. Presently

n Phi. 1.23.

thou art delighted with the everlasting house and celestiall countrey, replenished with all joy o. But that

o Rev. 21.4.

p Eph. 6.10.

I Pet. 5.8.9.

q Gen 3.17.

18 19.

r Iob 7.1.2.

Act. 14.23.

s Thi 1.23.

houre is not yet come, and the time is yet otherwise, even a time of warfare of labour q, and of tryall r. Thou wishest that once thou haddest attained the chiefe felicity s: but yet thou canst not have the same.

I am he, saith the Lord, whom thou must look for, untill the kingdom of

God

## of the Imitation of Christ.

God doe come. Yet longer thou must be tryed in the world, and exercised in many things *1*. Sometime I know *1* **Eccl. 2. 18** thou shalt be comforted, but not fully and continually. Wherefore shew thy selfe constant and valiant, both in doing, and also in suffering things contrary unto nature *2*.

Thou must put on the new man *3*, and change thy conditions. And many times thou must both doe those things which thou wouldest not *4*, and omit that which thou wouldest doe *5*.

Others in their dealings shall prosper, but thou shalt not *6*, the sayings of other men shall be heard, thine shall be condemned *7*. Other men shall obtain their suites quietly, but thou shalt suffer the repulse *8*: others with mighty commendations shall be extolled, but no word shall be made of thee *9*, other men shall be preferred into hye offices, but they shall judge thee to be good for nothing *10*. For these causes thy nature wil be troubled sometime, and suffer great conflicts: but much good shalt thou get thereby, bearing it in silence *11*.

By these and such like, the faithfull servant of the Lord is tryed oftentimes

*1* Da. 10. 2. 3

Eph. 2. 13.

*3* Ep. 3. 24.

Rom. 6. 4.

Col. 3. 9. 10.

*5* Mat. 11. 12*6* Rom. 7. 16*7* 19.*8* Psa. 73. 13.*9* &c.*10* Mat. 10. 16*11* &c.*12* Psa. 12. 3.*13* &c.*14* Psa. 12. 3.*15* &c.*16* John 15. 4.*17* 18. 19.*18* &c.*19* &c.*20* &c.*21* Co. 1. 28*22* &c.*23* &c.*24* &c.*25* &c.*26* Esa. 30. 13.*27* Luke 21. 19.

## The third booke.

times whether he can deny, and breake  
himselfe of his owne will in  
things g.

**Luk. 9. 23.**  
**24.**

And surely thou hast most need  
to be mortified therein; namely, to  
and to suffer those things which natu-  
rally thou canst not brook, especially  
when things, in thy judgement, are  
furd and hurtful, are enjoyned thee.  
Wherein, forasmuch as thou dar-  
est not resist the higher power, where-  
to thou art subject, it seemeth hard  
thine opinion to obey the com-  
mandment of another, and not to follow  
thine owne mind.

**h Mat. 26.**  
**39. 42.**  
**Ioh. 5. 34.**  
**and 5. 30.**  
**Iob. 6. 38.**  
**Eph. 6. 6.**

But consider thou, my sonne, what  
commodity i, and what an ample re-  
ward will shortly follow these labors  
of thine, & doubtlesse thou wilt be so  
far from sustaining them grievously,  
that most sweet and great comfort  
thou wilt take of thy patience k.

**k 1 Co. 13. 7.**  
**Act. 5. 40. 45**

**l Ioh. 17. 14**  
**1 Ioh. 2. 17.**  
**m 1 Cor. 2.**  
**9. 10.**

For in stead of thy momentary  
will, which gladly thou hast renoun-  
ced, thou shalt have an everlasting  
will in the heavens l. There whatso-  
ever thou shouldest have, or canst wish  
for, thou shalt find m. There abound-  
ance of all good things thou shalt  
have, without feare of losing them.  
There thy will together with me shall

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ver, covet after any outward or private thing **o**. No man there shall re-  
 sist thee, no man complaine of thee,  
 no man trouble thee any manner of  
 way, but what thou canst desire shall  
 be present, and satisfie the desire of  
 thy mind abundantly **p**.

• Ioh. 17. 14

p Re. 7. 14.

15. 16. 17.

& 21. 4. 23.

24. 25. 26.

and 22. 6.

q Wisd. 5.

1. 2. & c.

r Esa. 61. 4.

s Ma. 15. 34

t Re. 22. 14.

u Ioh. 3. 5.

Ezek. 18.

21. 22.

x 2 Tim. 2.

11. 12.

Col. 3. 4.

y 1 Pet. 2. 13.

There will I render glory for re-  
 proach sustained **q**, the garment of  
 gladnesse for heavinesse, for the low-  
 est roome, a kingly throne for ever-  
 more **f**. There the fruit of obedience  
 shall appeare **t**, the labour of repen-  
 tance shall rejoyce **u**, and humble obe-  
 dience shall gloriously be crowned **x**.

Wherefore, doe thou modestly o-  
 bey all men **y**, and never care who  
 speakes or commandeth, but give  
 thine earnest endeavour to take it in  
 good worth, whatsoever is spoken, &  
 faithfully to fulfill that whatsoever is  
 required at thine hands, howsoever it  
 be, either by word or signe, yea who-  
 soever, be he thy better, or thy equal,  
 or thy inferiour that would have it  
 done.

Let other men seeke other things,  
 let others glory in what they will, and  
 be commended of the world even to  
 the skies: but doe thou rejoyce when  
 thou art reproached, & when thou dost

x Mat. 5. 11.

12.

Act. 5. 41.

Gal. 6. 4.

execute

## The third booke

- 1 Cor. 1. 3. execute my will y, and promote my  
 glory, and let this be thine onely de-  
 sire, that God may be magnified al-  
 wayes in thee, whether it be by life or  
 2 Phi. 1. 20 by death x.

## CHAP. LVI.

*How a man oppressed with troubles, ought  
 to yeeld himselfe to the Lords  
 will.*

## SERVANT.

- O** Eternal God, and heavenly Fa-  
 ther, I yeeld thee immortall  
 thanks, for that thou dost what  
 a Psa. 115. 4 thou wilt a, and wait nothing but that  
 Mar. 19. 26. is good b.  
 b Dent. 32. 4 Let me thy servant rejoyce in thee,  
 Mat. 19. 17. not either in my selfe, or in any o-  
 c 1 Cor. 1. 31. ther thing d. For thou alone art the  
 d 1er. 9. 23. true comfort, thou art my hope and  
 my crowne, thou Lord art my joy  
 e 2 Sam. 22. and mine hono r e. Of thee I have  
 2. 3. whatsoever I have, and that not for  
 f Psa. 18. 2. any merits at all of mine. Thine are  
 and 14. 5. all things f, which thou hast either  
 f 7 Psa. 50. giveng, or made h. I poore soule,  
 10. 11. 22. worne out with labors even from my  
 g 1a. 1. 17. youth, am grieved in mind i, and  
 h Psa. 136. 5. that in such wise, that sometime I  
 i 6. &c. burst  
 j Psa. 88 3.

of the Imitation of Christ.

burst forth into teares; and am greatly out of quiet for the evils which hang over mine head.

O Lord, I long after the comfort of peace: it is the peace of thy children, who are fed with the light of thy consolation & that I require.

1 Psa. 129.

130.

in Luk. 15.

23. 23.

n Psa. 1149.

1. 2. 808.

o Psa. 9. 32.

p Lu. 8. 13.

q Psa. 17. 8.

r Psa. 11. 8.

4. 80.

f Psa. 55. 2-3

If thou give peace, if thou fill mee with joy <sup>m</sup>, my heart shall rejoyce exceedingly, & devoutly found out thy praises <sup>n</sup>: but if (as many times thou doest) thou hidest thy face <sup>o</sup>, I shall not be able to runne the way of thy commandments <sup>p</sup>, but rather falling on my knees, I shall smite my breast <sup>q</sup>, because it goeth not with me as erst it did, when thy lantern lightening me from above, I was under the shadow of thy wings <sup>r</sup>, protected against evils that rushed upon mee <sup>f</sup>.

O righteous Father alwayes to be praised, the houre is now come <sup>t</sup>, wherein I thy servant must be tryed.

t Ioh. 13. 25.

& 1. 17.

O most loving Father, meet it is that I suffer somewhat for thy sake <sup>u</sup>, at this time.

u Mat. 5. 10.

O Father evermore to be worshipped, the houre is now come which from everlasting thou diddest know would come, wherein I for little time must outwardly so

N

die

The third booke.

dic, thar inwardly I may live with thee for evermore; for a little while be contented to perish, as it were in mans opinion, and be afflicted with griefe and adversity, that hereafter in the morning of the new light x, I may rise againe with thee, and be glorified in the heavens y. O most holy Father, such was thy decree, such is thy pleasure, and that which thou commandest z is come to passe.

2 Ps. 65. 17.  
Rev. 12. 1.  
y Ioh. 17. 14  
2 Ioh. 16. 3.  
20.

For this benefit thou bestowest upon thy friend, that albeit for thy sake he must suffer affliction a, in this world, yet is it but when, & of whom, and as thou wilt give leave. For in the world nothing commeth to passe either without thy counsell b, without thy providence, or without cause why.

b Mat. 6. 26  
27.  
Math. 10.  
28. 29. 30.  
2 Cor. 12. 6.

And assuredly it is good for me, O Lord, that I have beene afflicted, that I may learn thy statutes c, and cast off all pride and arrogancy of mind.

c Psal. 119.  
71. 76.

It is good for me that I am put to shame, that I may seeke comfort from thee rather than of men d. Therefore also doe I learne to stand in feare of thine unsearchable judgements, who punished the Righteous as well as the Wicked f, and yet none of them

d Psal. 41.  
13. 24.  
and 69. 29.  
e Ro. 11. 33.  
f Psal. 73.  
2. 3. &c.  
2 Ps. 4. 17.



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without equity and justice g. g Ps. 99. 4.

I thanke thee, O Lord, for not sparing to afflict me with evils, with bitter paines, griefe and anguish both within and without. None is there of all under heaven that can comfort me in this misery, none I say is there but thou alone my God, and my Lord, who art the celestiall turer of soules b, who both woundest and makest whole againe i, bringest downe to the grave and raisest up k. & 11. 75.

Thy correction is upon me, thy rod teacheth me wisdomel. Lo, most loving father, I submit my selfe to the rod of thy discipline m. Strike both my back and my neck too, that I may turne mine untoward line sle after thy will. Make me, O Lord, thine humble and godly disciple, as thou hast right well accustomed to doe, that I may even wholly obey every commandment of thine n. h Ps. 157. 3  
Mat. 9. 13.  
22. 29 33.  
i Den 32. 39  
k 1 Sa 26.  
Tob. 13. 2.  
l Pr. 19. 15.  
m Mat. 26.  
34. 41.

To thee and to thy correction I commend both my selfe and all mine, for better it is to be punished here, than hereafter o. n Ps. 119. 71.

Thou knowest all and every thing, thou the most secret cogitation in the heart of man, thou knowest p. Thou knowest what shall be, afore it come to passe q, neither hast thou need to o Esa. 55. 6.  
Ga. 6. 10.  
p Heb. 4. 1.  
q Ro. 11. 3.

## The third booke

be entormed or admonished of those things which are done in the world. Thou knowest wherein I may profit best, and what good aduersity will do to the scouring off, as it were, the rust of wickednesse. And therefore use me euen as thou wilt; and reject me not for my wicked life; which none knoweth so well as thou; yea, to say the truth, none knoweth it but thou alone.

¶ Iohn. 3. 24

25.

¶ Ioh. 17. 3.

¶ Deu. 6. 5.

¶ Mar. 22. 37.

O Lord, grant me to know those things that I should know; to love that is to be loved; to praise that which pleaseth thee, to make account of such as thou hast in price, and finally to mislike that which thou dost loath.

Suffer me not either to judge after the sight of the outward eyes; or to give sentence according to the hearing of my unskillfull eares, but with right judgement to discern betwene things both visible and spirituall; and afore all things euen to seeke after the pleasure of thy heavenly will. For commonly the senses of men in judging are deceived, and the friends of this world loving onely visible things, are deceived also.

¶ 1 Cor. 2.

10. 17. &c.

¶ 1 Cor. 2.

7. 8.

¶ Iam. 3. 2. 3.

¶ Ioh. 2. 15.

10. 17.

to seeke after the pleasure of thy heavenly will. For commonly the senses of men in judging are deceived, and the friends of this world loving onely visible things, are deceived also.

## of the Imitation of Christ.

Is a man so much the better as he  
 is greater in the opinion of man? *d. Lu. 16. 19.*  
 The deceitfull in praising the deceit- *20.*  
 full, the vaine man in extolling the  
 vaine, the blind in commending the  
 blind, the weake in magnifying the  
 weake, deceiveth him: and by praising  
 vainely, he doth verily shame him. *e. Ioh. 5. 44.*  
 For in truth such is a man, and no *Ioh. 22. 43.*  
 more, as thou esteemed him to be, as *f Francis the*  
 one said f right well. *Minorite.*

## CHAP. LVII.

*That wee are to exercise our selves with  
 baser workes when we cannot  
 doe the best.*

## LORD.

**M**Y Sonne, thou canst not alwaies  
 abide in the most earnest & ar-  
 dent study of vertue, nor continue in  
 the highest degree of heavenly con-  
 templation: but of force through ori-  
 ginall corruption, thou art made *a Gen. 3. 10.*  
 sometime to come downe unto infe- *17 &c.*  
 riour things, & to beare the burthen *Rom. 7. 14.*  
 of this mortall life *b. though* unwil- *15. &c.*  
 lingly and with griefe. For as long *b. Will. 9. 5.*  
 as thou carriest about a mortall body, *13.*

## The third Booke

thou shalt feele the weight and hea-  
c Wis. 9. 15. vincible of the same c.

Therefore in the flesh thou must  
often groane under the burthen of  
d Ro. 7. 14. flesh d, because thou canst not alwaies  
without intermission continue in the  
study of spirituall things, and hea-  
venly contemplations.

Here then it is behovefull to make  
recourse unto base & outward works,  
to refresh thy selfe in good deeds, and  
with a strong faith to waite e, till I

e Mat. 24. 26 come from on high to visit thee, and  
Heb. 11. 13. to suffer with patience thine exile,  
14. 15. and hunger of mind, untill I see  
Gen. 47. 9. thee againe g, and deliver thee from  
Psal. 19. 54. g  
1 Cor. 25. all troubles b.

For I will make hee to forget thy  
paines, and to enjoy fully the inner  
quietnesse i. Yea I will open unto thee  
i Ioh. 16. 22 the field of the holy Scriptures, that  
with a joyfull mind thou maist begin  
to traverse the way of my command-  
ments k, and breake into these words,

The afflictions of this present time,  
1 Rom. 8. 18 are not worthy the glory which shall  
be shewed upon us.

## of the Imitation of Christ.

## CHAP. LVIII.

That man should thinke himselfe to deserve  
no comfort at Gods hand but,  
condemnation.

## SERVANT.

O Lord, I am not worthy thy com-  
fort, or any spirituall consolation  
And therefore thou doest right  
well *b*, when thou forsakest me poore  
wretch, and leavest me without com-  
fort.

For though I should poure out e-  
ven a sea of teares, yet could I not  
deserve any comfort at thine hand.  
That which I deserve be stripes, and  
punishment; because I have so often,  
so grievously offended thee, and in  
so many things so greatly sinned *c*.  
So that were the matter duely con-  
sidered *d*, I am not worthy the least  
of all thy comfort.

And yet, O gracious and mercifull  
God, who wilt not that thy workes  
should perish *e*, to declare the riches  
of thy goodnesse upon the vessels of  
thy mercy, thou doest vouchsafe to  
comfort me having no merit, farre

2 Cor. 13. 8

10.

b Psal. 135.

79.

c Luk. 15.

21.

d Psal. 69.

5. 13. 16.

e 2e. 33. 12

f Eph. 1. 7.

and 3. 4. 5.

The third booke

g Psa. 71. 15. beyond the manner of men g. Nei-  
Luk. 15. 22. ther be thine heavenly comforts like  
23, 24. worldly communications b.

h 2 Cor. 1. 12 But what have I done, Lord, that  
2 Cor. 7. thou wouldest impart unto me any  
4, 5, 6. spirituall comfort at all i? Truly  
i Ro. 11. 5. that I remember, I have done no  
4, & c. good at all, but alwayes have beene

h Gen. 6. 5. both prone unto sinne k, and slow to  
and 8. 21. repent. And this is so true, as if I  
Ro. 3. 9. should deny it, both thou wilt finde  
me a lyar, and no man dare stand to  
excuse me l.

l Job. 9. 2. By my sinnes what have I merited  
Sic 32. but hell and everlasting fire m?

m Mat. 23. And therefore I plainly, and in-  
41. deed confesse, I am worthy all re-  
proach and contempt, and most un-  
worthy to live among thy sonnes and  
servants n.

n Lu. 15. 1. And albeit I can hardly be brought  
and 18. 13. to doe it; yet because it is true, I will  
confesse against my selfe my wicked-  
ness o, that so the sonner I may ob-  
taine mercy at thy hand.

o Ps. 32. 5. But what shall I, sinner that I am,  
ful of all manner of shame & infamie,  
what shall I say? Surely I have no  
thing to say, but even this: I have  
p Psa. 53. 21. sinned, Lord: I have sinned, take me  
40. 11, 12. sic on me p, forgive me: suffer me yet  
& 51. 1, 2, 3. to

## of the Imitation of Christ.

a while to bewaile my wretchednesse,  
before I passe over into the land of  
darknesse, covered with the shadow  
of death q.

q Tob. 16. 18

22.

For what else dost thou of a guilty  
and miserable man require, but that  
he afflict and humble himselfe fo. his  
sinne r?

r Eze. 18. 21.

22. &amp; 32. 14.

For, of true repentance and hum-  
bling of the mind, ariseth hope and

15.

pardon s, the troubled conscience is  
reconciled unto God t, the favour of

s Psa. 32. 5.

t 15. 17.

God which was lost, is recovered u,

u Heb. 9. 14.

Man is preserved from the vengeance

u Zac. 1. 3.

to come x, and with an holy kisse,

x Mat. 3. 7.

both God and the sorrowfull soule

y Luk. 15. 20

doth meet together y.

I say, the unfained repentance for

sins committed, is the accepted sacri-

fice unto thee, O Lord, favouring

more sweetly in thy nostrils, than

doth the perfume of frankincence z.

z Psa. 51. 10

This is the sweet oynment which

thou, who never despisest the troubled

and humbled mind of man a, wouldst

a Psa. 147. 19

should be poured upon thine holy feet

b. This is the place of refuge against

b Luk. 7. 36,

the rage of the enemy c; here it is a-

c 3. 28.

ttended and washt away, what soever

c Psa. 138. 6, 7

nowhere was polluted and defiled d.

d Psa. 51. 2.

e Col. 2. 12.

## The third booke

## CHAP. LIX.

*Men outwardly minded, find no favour  
before God.*

LORD.

**S**onne, my favour is more precious than that it will meddle with outward things and earthly pleasures.

Wherefore thou must cast off whatsoever is a let thereunto *b*, if thou wouldst be replenished with the same.

Leave company *c*, love to dwell by thy selfe alone: avoyd communication, but poure out godly prayers before the Lord *d*, that thy mind may be stirred up unto godlinesse, and kept from sinne.

Despise even the whole world, and prefer the calling of God, before all outward things *e*. For doubtlesse thou canst not both serve me and delight in transitory things also *f*.

Thou must leave thine acquaintance, and deare friends *g*, and call away thy mind from all worldly pleasure *h*. So doth Peter admonish the Disciples of Christ, that they be-

have



*of the Imitation of Christ.*

have themselves in this world as pilgrims and strangers i.

1 Pet. 2. 11.

O with what a faith and confidence shall he die, who is not kept back with the desire of any earthly thing k.

k Gal. 6. 14.

But no sicke man can have such a minde; neither doth the carnall man perceive the liberty of him who is spirituall l.

Ro. 8. 35. 36.

Phil. 3. 20.

But if he will become spirituall, he must renounce both strangers and night friends also m, and take heed of none more than of himselfe n.

1 Rom. 8. 5.

1 Cor. 2. 14.

15. 16.

m Mat. 10. 37.

n Rom. 7. 3.

If thou hast perfectly subdued thy selfe o; thou shalt with more ease vanquish other things. For that is true victory, to triumph over a mans selfe.

1 Cor. 5. 14.

o Mat. 8. 35.

For he who hath his minde so in subjection, that both his desire obeyeth reason, and his reason fulfilleth my commandments in all things, is doubtlesse both a conquerour of himselfe, p, & also a Lord of the world q. to which top of perfection, if thou wouldst climbe, thou must manfully begin, and lay the axe to the stump; so to cut off even by the root, all hidden and immoderate love, both of thy selfe, and also of every private and carnall good thing.

p Ma. 5. 38.

q 159.

q Rom. 8. 13.

r Mat. 3. 10.

For

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For of this immoderate selfe-love only, dependeth almost all that a man  
Mat. 7. 3, 4. must utterly root up; which vice being once subdued, great peace and  
Mat. 11. 29 perpetuall quietnes will ensue.

But, for that few do endeavour perfectly to mortifie *u*, and altogether  
Rom. 6. 3. to forsake themselves *z*, it commeth  
Col. 3. 5. to passe, that many do remaine snarled within *y*, and cannot in spirit rise above themselves.

But he that would freely live with me, must mortifie and slay all wicked  
Gal. 5. 19. and intemperate affections of his  
1 Ioh. 3. 15. minde *z*, and sticke to nothing created, over greedily.  
Phil. 3. 7. 8.  
1 Cor. 7. 19.  
30, 31.

CHAP. LVI.

*The diverse working of Nature  
 and of Grace.*

L O R D.

**M**Y Son, consider diligently the divers motions between Nature and Grace: for after so subtil and contrary a manner their motions be, that hardly they can be discerned, but of the spirituall and illuminationed man *z*.  
1 Cor. 2. 4.

of the Imitation of Christ.

All men covet indeed, that which is good, yea and pretend a colour of goodnesse in their deeds and sayings: therefore under the shew of that which good is, many are deceived.

Nature is crafty, and carrieth a way, entrappeth and deceiveth many a man; yea, and it would alwayes be the end of action *b*: but grace dealth simply, and declineth from all kind of evill, useth no deceit, doth all things plainly for Gods sake, and resteth in him unto the end *e*.

Nature desireth to die *d*, to be kept down, to be overcome, to be in subjection, and to be kept under; Grace studieth to be mortified *e*, striveth against appetite *f*, coveteth to be bought in subjection, and to be overcome *g*, will not use her liberty, loveth to be kept in awe, will not Lord over any *b*, but is ready evermore, to live, to abide, to be under God, yea, and for Gods cause, humbly to obey every man *i*.

Nature seeketh after profit *k*, and considereth what lucre may be gotten by another: but Grace doth note rather, what may benefit others *l*, than profit her selfe.

Nature is glad when she is had in honour

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

## The third booke

m Iuh. 5. 44 honour, and commended among men  
 & 12. 43. m: but grace ascribeth all glory and  
 A& 1. 3. 12. praise unto God n.

22. & c. Nature feareth reproach and con-  
 n 1. Co. 10. 1. tempt o, but grace is glad to be rebu-  
 Col. 3. 17. ked for the name of Christ p.

Act. 14. 13. Nature loveth ease and quietnes of  
 14. 15. body q, Grace cannot be idle, but wil-  
 o Lu. 18. 18. lingly setteth herselfe to labour w.

p Act. 5. 41. Nature seeketh after curious and  
 Mar. 5. 10. goodly, and abhorreth from base and  
 q Mat. 20. 8. grosse things f. Grace is delighted

18. with simple and base things, despiseth  
 r 1 Cor. 15. 30. 32. not rough, neither refuseth to put  
 1 Cor. 11. 23. on old rags t.

f Luk. 16. 19. Nature respecteth transitory things  
 t Phil. 4. 11. u, rejoyceth at worldly gaine, free-

12. 16. 27. reth at losse, and at every despight  
 1 Co. 11. 27. u-Luk. 12. 6. full word is out of quiet: but Grace

17. & c. hath respect unto heavenly things,  
 x Lu. 12. 32. cleaveth not unto the world x, at losse

23. is not troubled y, nor disquieted z  
 y Mat. 5. 11. sharpe words, because her treasure is  
 z Mat. 5. 11. reposed in heaven z, where nothing

a Mat. 6. 10. periseth a.  
 b 1 Cor. 6. 9. Nature is covetous, and more gla-  
 c 1 Cor. 13. 4. ly raketh, than giveth b, loving pri-  
 & Act. 9. 33. vate gaine: but grace is bountifull,

and liberrall shunneth private com-  
 moditie, is content with litle d, jud-  
 ging it better to give than to receive.  
 Nature

of the Imitation of Christ.

Nature is bent unto the world <sup>e</sup>, & Gen. 6. 5.  
unto to the flesh, unto vanity and to  
vagaries: but Grace allureth unto  
God, and unto well-doing, bidderh  
all creatures Farewell, flieth [the  
world, abhorreth the desires of <sup>wes</sup>  
flesh, abstaineth from idle gadding, <sup>flo</sup> 1. 15. 16.  
and blusheth to be seene abroad. <sup>1 Cor. 7. 13.</sup>

Nature seeketh outward solace, by <sup>Cal. 5. 19. 20</sup>  
whose allurementys it may be deligh-  
ted <sup>g</sup>: but Grace seeketh comfort at <sup>g</sup> Luk. 15. 13  
God alone, and delighteth her selfe  
in the chiefe good <sup>b</sup>, above all visi- <sup>h</sup> 1. Cor. 1. 3  
ble things.

Nature doth all for gaine, nothing  
frankly, and still looketh either for as  
good a reward or greater, and hopeth  
either for praise or for favour, in  
respect of benefits bestowed: finally,  
it coveteth to have her deeds and  
gifts to be greatly accounted off. <sup>i. Mat. 16. 1.</sup>  
but Grace hunteth after no worldly  
thing, neither looketh for any recom-  
pence besides God alone, nor yet co-  
veteth more temporall things than  
are necessary for the attainement of  
everlasting life <sup>k</sup>.

<sup>k</sup> 1. Ti. 6. 7. 8.

Nature glorieth in the multitude of  
friends and kinsfolkes, and boasteth  
in the nobility of stock & ancestors:  
favourerh the mighty, flattererh the  
weal-

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wealthy, and loveth her equals: but  
 1 Mat. 5. 44. Grace loveth even her enemies;  
 45. braggeth not of many friends, nei-  
 ther yet respecteth the place or Stock  
 in Io. 8. 33. whence she was borne in, unless she  
 had later vertue and godlinesse flour-  
 ished there. This Grace favoureth  
 the poore more than the rich, lamen-  
 teth the case of the Innocent, more  
 than of the Mightie, delighteth in the  
 true, not in the deceitfull; and al-  
 wayes exhorteth good men to follow  
 1 Cor. 13. chiefly the most excellent gifts in  
 and to expresse the Sonne of GOD  
 o Eph. 5. 1. in their manners.

Nature quickly complaineth of  
 p Mat. 6. 32. want and povertie q: Grace con-  
 q Rom. 8. 25 stantly endureth need q:  
 r Co. 11. 27 Nature referreth all to her selfe, &  
 striveth and contendeth for her selfe;  
 but grace referreth all things unto  
 r 1 Co. 13. 10 the glorie of God r, whence she  
 Col. 3. 27 sprang, ascribeth no goodnesse to  
 s 1 Iam. 1. 18. her selfe, is not arrogant, nor con-  
 tentionious, neither yet preferreth her  
 1 Ioh. 3. 9. own opinion before others, but in  
 Ioh. 1. 12, 13. all study in searching the truth, sub-  
 1 Co. 13. 4, 5. mitteth her selfe to the wisdom and  
 6. judgement of God.

Nature coveteth greedily to  
 know and heare newes and so-  
 cieties

of the Imitation of Christ.

crers, loveth outwardly to appeare,  
and to try much by the senses; and  
finally desirerh to be knowne, and to  
do such things as may bring her fame  
and glory in the world *a*.

But grace seeketh not after newes  
and curious knowledge *x*, both be-  
cause it proceeds altogether from the  
old corruption of many, and also  
for that indeed there is no new or  
durable thing upon earth *a*. And  
therefore it teacheth men to abstaine  
from foolish pleasure *a*, to shunne  
vaine-glory *b*, modestly to conceale  
such things as seeme praise-worthy,  
and to be had in admiration for their  
excellence *c*; and of every thing, *c*  
and knowledge to get profit, and to  
seek the glory of God *d*. Finally,  
she desirerh to have neither her selfe,  
nor hers to be praised *e*, but God,  
who of meere good will imparteth all  
things unto us *f*, to be thanked for  
his benefits *g*.

This grace is a light set above na-  
ture, and a certain singular gift of  
God, *a* more proper to the elect, and  
pledge of everlasting life *i*, which lif-  
teth a man from earthly, to the love  
of heavenly things, *k* and of a car-  
nall, makes a spirituall man *l*.

And

*u* Ioh. 5. 44.  
and 13. 43.  
*Mat* 6. 1. 5.  
16.  
*x* Eccl. 3.  
12. 23. 24.  
*Rom* 7. 3.  
*y* Gen 6. 5.  
*z* 1 Co. 7. 3.  
*i* Ioh. 2. 15.  
16. 17.  
*a* Ier. 9. 23.  
*b* Gal. 5. 15.  
*c* 1 Cor. 13. 4.  
*d* Col. 3. 17.  
*e* 1 Cor. 4.  
6. 7.  
*f* 1am. 1. 17.  
*g* 1 Thes. 5.  
18.

*h* Col. 3. 1. 2.  
*i* Rom. 8. 13.  
*k* 1 Cor. 2. 10.  
11. &c.  
*l* Gal. 4. 6.

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k 3 Cor. 4.  
16. 17. 18.  
l Eph. 4. 32.  
23. 24.  
Col. 3. 9. 10.

And therefore the more nature is pressed downe, and ryled up, the more grace is inspired k, and the inner man with new gifts after the image of God is renewed every day l.

## CHAP. LXI.

*Of the corruption of Nature, and power of Gods heavenly grace.*

## SERVANT.

**O** Lord, my God, who hast created me after thine owne Image, give me such grace (which is most excellent and necessary unto salvation, as thou hast shewn b) that, I may subdue my wicked nature, drawing me alwayes unto sinne and destruction.

For I see in my flesh the law of sinne rebelling against the law of my mind, and leading me captive to the satisfying of my desire in many things, so that without the assistance of thy most heavenly grace, poured plentifully into my mind, I am unable to resist the assaults thereof.

Yea, Lord, I lacke thy grace, and that much grace of thine, whereby



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my nature prone unto all impiety; even from my youth e, may be subdued e Gen. 8.18  
and overcome. For nature being fallen Mat. 15.19  
through the offence of the first man, and defiled through sinne, the punishment thereof hath redounded unto all mankind. So that nature which at the first thou diddest make good and righteous, is now accounted for the sin & infirmity of the corrupt nature, in as much as the motion left unto it, tendeth alwayes unto evill, & inferiour things f. For, as touching that little power which abideth in the same g, that is like a certaine sparkle raked up in the ashes.

This is that naturall reason, enclosed about with blacke darknes, yet so that somewhat still it can discern, & judge betweene good and evill, betweene truth and falshood, although h Rom. 7.14  
it have no power to fulfill that which 15.24  
it alloweth i, neither enjoyeth a perfect light of the truth k, with soundness of her affections. 1 Phi. 1.13  
2 Cor. 3.5.  
k Mat. 6.13.

Hence, O my God, it is, that as touching the inward man, I am delighted with thy law l, knowing that 1 Ro. 7.22  
thy statutes are good, righteous, holy m, and that they reprove evill and wickednesse, and teach what is to be Rom. 17.2  
away- 13.16.

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Rem. 7. 23. avoydest: But in my flesh I serve the  
28. law of sinne, whilst I obey the appo-  
rite more than reason.

Hence it is, that to will is present  
with me, but alas I find no meanes to  
performe. Hereof it is that oftentimes  
I purpose to do many things well: but  
because thy heavenly favour is want-  
ing, which may help mine infir-  
mitie, by a little resistance I slide  
backe and tire. Yea, hereof it is, that  
I know indeed the way of right coun-  
nesse, and see as in a glass: what my  
dutie is, but though the weight of  
my sinne, I have no power to arise  
unto perfection.

O Lord, how greatly do I lack thy  
grace both to begin what good is, and  
also to proceed throughly in good-  
ness: For without it can I do no-  
thing; through the help thereof  
can doe all things in thee.

O heavenly grace indeed, without  
which, neither the merits of man,  
nor the gifts of nature are of price.  
O Lord, without thy grace neither  
learning, neither riches, neither  
beauty, nor strength, nor wit, nor  
ther eloquence, is of any waight be-  
fore thee.

For the gifts of nature are com-

Chap. 61. 261 Gifts of nature what, without grace,  
of the Imitation of Christ.

to the wicked as well as to the good *d Jer. 9. 23.*  
but grace is a gift peculiar only to *Psa. 37. 13.*  
the elect *e*, which who so have, are *e Ro. 11. 56.*  
counted meet and worthy eternall  
life. Finally, it is so excellent, that  
without it neither the gift of prophe-  
sie, nor the working of miracles *f Ma. 7. 22.*  
neither the profound knowledge of  
seeret things is any thing worth; yea  
neither faith, nor hope, nor any o-  
ther vertues are accepted in thy sight  
without love and grace *g*.

*g 1 Cor. 13.  
1. &c.*

O blessed grace which *f*makest him  
rich with vertues, who is poore in spi-  
rit *b*, and him humble of minde, who *h Mat. 5. 32.*  
is rich for goods *i*: Come, come down *i Ro. 11. 20:*  
to me, fill me early with thy com-  
fort, that my mind for wearinesse and  
hunger doe not faint.

O Lord, I beseech thee, impart thy  
grace unto me *k*, that is sufficient for *k Luk. 1. 30.*  
me *l*, though I have nought else that  
nature would require. Yea, I protest  
if that be with me, I wil dread no ten-  
tation nor trouble whatsoever *m*: that  
is my strength *n*: that bringeth coun-  
sell and helpe *o*: yea, it is both migh-  
tier than all enemies *p*, and wiser  
than the prudent *q*.

*k Luk. 1. 30.*

*l 1 Co. 12. 9.*

*m Psa. 2. 34.*

*n Rom. 8. 31.*

*o Psa. 13. 2.*

*p Ro. 8. 31.*

*q 1 Cor. 1.*

*r Mar. 12.*

It is the mistress of truth, the teacher  
of discipline, the light of the mind *s*,  
the

*s Luk. 10. 31.*

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the comfort in affliction, the expeller  
of sadnesse, the remover away of  
care, the nourisher of religion, the  
mother of teares: at a word, without  
it what am I but withered wood, and  
a roote most unprofitable, and to be  
cast away?

2 Ioh. 13. 4.

5. 7.

Wherefore, O Lord, let this day  
Grace both goe afore, and also follow  
me, whereby I may continually apply  
my selfe unto well-doing, through  
Jesus Christ thy Sonne. Amen.

## CHAP. LXII.

That wee ought to deny our selves, and to  
imitate Christ, by the Crosse.

## LORD.

THE more thou leavest thy selfe,  
my sonne, the nigher thou comest  
unto me.

1 Cor. 4. 16.

As outwardly to cover nothing,  
causeth inward peace, so inwardly to  
forlake ones selfe, joyneth man to  
God.

1 Ioh. 9. 4.

My mind is, that thou learn a per-  
fect deniall of thy selfe in my will,  
and that without all contradiction or  
muttering. Follow thou me, I  
am the way, the truth and the life.

d Mat. 9. 9.

and 19. 17.

e Ioh. 1. 19.

f Ioh. 18. 6.

With

## of the Imitation of Christ.

without a way men walke not, without a truth men know not, without a life they live not. I am the way wherein thou must walk, the truth wherunto thou must sticke, the life for which thou must hope, I am the way invariable, the truth infallible, the life everlasting. I am the right way, the chiefest truth, the true life, the blessed life, the life uncreate.

If thou goe forward in my way, thou shalt know the truth, and the truth shall so make thee free g, that thou shalt attaine unto everlasting life.

If thou wouldest enter into life, keepe the commandements b. If thou wouldest know the truth, beleeve me i. If thou wouldest be perfect, sell all k. Wouldest thou be my disciple, then deny thy selfe l. Wouldest thou attaine unto a blessed life? then despise the life present m. Wouldest thou be extolled in heaven? then debase thy selfe on earth n. Wouldest thou raigne with me? then suffer with me o. For onely the servants of the Crosse doe finde the way of happinesse, and of a true life p?

SERV. O Lord Iesu Christ, for as much as thy way is narrow q, and odious

g Ioh. 8. 32?

h Mat. 10. 19

i Ioh. 8. 37

32.

k Ma. 19. 11

l Luk. 6. 23.

m Ioh. 12.

25.

n Lu. 18. 14.

o 2 Ti. 2. 12.

Rom. 8. 35.

p Act. 24. 23

q Mat. 7. 13

14.

The third booke

r Ioh. 15. 8. odious to the world ⁊, give me grace  
19. 29. with thee to despise the world. For  
f I Ioh. 1. neither is the servant greater than  
15. 16. 17. the Lord, nor the disciple above the  
t Mat. 10. 24 Master ⁊.

Luk. 6. 40. Let thy servant be exercised in thy  
Ioh. 16. 20. way, because ⁊, therein my salvation  
and 16. 20. and true holines doth consist ⁊. What  
Psal. 119. 6. soever I reade, or heare without the  
u Psal. 25. 4 same, can never fully recreate or  
12. 14. light me ⁊.

x Psal. 119. LORD. Sonne, seeing thou hast

14. 103. read, and knowest all these things,

111. 122. blessed shalt thou be, if thou fulfill

y Mat. 7. 28. them. He that understandeth and

25. fulfilleth all my commandements,

Iam. 1. 25. loveth me, and I will love him ⁊

z Io. 14. 22. game ⁊, and reveale my selfe unto

him, and bring it so to passe, that he

shall sit with me in the kingdom of

my Father ⁊.

a Math. 22. SERV. Grant therefore Lord,

34. that what thou hast said and prom-

b Psal. 89. 28. sed, may come to me b.

31. From thine hands I have received

the crosse: I will beare the same even

to the death, as thou hast enjoyed

me ⁊

c Lu. 22. 19. Doubtlesse the life of a true Chri-

stian, is the crosse, but that is the way

d Aco. 14. 22. into heaven ⁊: neither backward,

nor forward.

## of the Imitation of Christ.

from our course we may not goe e. i. e Lu. 9. 6. 2 r  
 Fight brethren, let us proceed to- f Mat. 28. 20  
 gether: Iesus will be with us f, for Ie- Joh. 18. 22.  
 sus sake we have taken this crosse up- g Mat. 11.  
 on us, let us perseuer in the crosse for John 15. 19.  
 Iesus sake g. He will helpe us, who is 20.  
 our Captaine and goeth afore us b. i Pet. 2. 21.  
 Loe, our King goeth in before us, 22 23.  
 fighting on our behalfe i. Let us fol- h Phil. 2 5.  
 low manfully b, let no man be dis- 6. 7. 8.  
 mayed: let us even valiantly appoint i Heb. 11. 11  
 to die in battoll, never let us staine 2. 3. 4.  
 our honor by flying from the crosse. Rev. 17. 14.  
 k Psa. 27. 1.  
 1 Ti. 1. 18.  
 1 Ti. 6. 12.  
 2 Ti. 2. 3.  
 m Lu. 6. 23.  
 Esa. 30. 15.  
 Lu 25. 19.

## CHAP. LXIII.

*That wee should take heed of despaire,  
 though we fall sometime.*

L O R D.

Sonne, patience and repentance in  
 aduersity a, doth more please me a Iam. 5. 9  
 than much joy, and deuotion in pro-  
 sperity.

Why art thou vexed with so small a  
 thing spoken against thee? the which  
 were it greater should not mooue  
 thee b.

b M. 21. 3. 11.

Care not for this, it is no new thing  
 for the first, and shall not be the last  
 if thou live longer.

c Heb. 2. 3.

i Pet. 2. 22.

22.

O

thou

## The third booke

Thou art man good enough, while  
 d Mat. 26. prosperity doth last *d*, yee thou canst  
 33. 35. give counsell also to others, and en-  
 Luk. 22. 33. courage them with words, but when  
 sudden adversity is at hand, thou art  
 straight way without both counsell  
 e Mat. 26. and courage *e*!

69. 70. Weigh what thy frailty is, of which  
 Luk. 22. 56. thou hast prooffe oftentimes in little  
 57. chances. Notwithstanding, these and  
 f Psal. 119. such like are good for thee *f*.

67. 71. Cast these things out of thy mind,  
 Prov. 3. 11. as thou knowest thou shouldest doe:  
 12. and if they touch thee, endeavour  
 Heb. 12. 7. that they never overthrow thee, nor  
 89. over-trouble thee: at the least wile  
 beare them patiently *g*, if thou canst  
 not joyfully.

Now if thou heare such things a-  
 gainst thy will, and conceivest indig-  
 nation thereat, bridle thy selfe and  
 take heed that nothing slippe out of  
 thy mouth, whereby the little ones  
 may be offended *h*. So will both this  
 h Mat. 18. 6. perturbation of thine quickly be set-  
 7. led, and the griefe of mind, through  
 Mar. 9. 42. the returne of Gods grace, be turned  
 Lu. 17. 1. 2. into joy:

I yet live, saith the Lord, ready to  
 helpe and extraordinarily to com-  
 i Psal. 50. 15. fort thee, if thou call upon  
 Isa. 49. 8. me



of the Imitation of Christ.

me i religiously in faith k. k Mat. 21.2.

Be thou patient, and prepare thy selfe to greater troubles l. Thou must not therefore be out of heart, though thou see thy selfe greatly to be afflicted, and tempted grievously m. Thou must be a man, no God; neither Angell, but flesh. l am 1. 6. 1 Psa. 27. 14. & 21. 3, 4. 1 Co. 16. 13. 14.

Thou must be a man, no God; neither Angell, but flesh. m l am 1. 1.

Thinkest thou alwayes to abide in one and the same state of godlinesse? when neither the Angels in heaven n, nor Adam the first man of Paradise o could; for both fell quickly? n Iob 4. 18. o 2 Pet. 2. 4. Jude 6.

I am he, who will both strengthen the mourners with health p, & exalt unto my dignity such as knowledge their owne weaknesse q. p Psa. 113. 7. q Pl. 245. 16. Luk. 1. 52.

SERV. O Lord, for thy words, more sweet to me than honey, and the honey combe r, I thanke thee. r Psa. 119. 103.

Alas, in such calamity and troubles what should I doe, diddest not thou strengthen me with this ghostly speech s. s Psa. 119. 92.

So that at length I may come unto the Port of salvation, what skilleth it what and how great things I endure t. t Ro. 8. 18. 35. 36.

O Lord grant me a good end, and a blessed departure out of this life. O my God, remember me u, and guide me u Luk. 23. 42.

The third booke

me the right way into thy Kingdom  
Amen.

CHAP. LXIII.

That high matters and secret judgements  
of God should not bee  
searched after.

**Pro.** 23. 2  
**Ecc.** 3. 22.  
23. 34.  
**Rom.** 11.  
12. 19.

**O**F hard matters; my Sonne, and  
of the secret judgements of  
God, take heed thou dispute not:  
I say, reason not either why this man  
is so rejected, or that man in such fa-  
vour; why this man is so miserably  
afflicted, that man so highly ad-  
vanced.

**Esa.** 48. 28.

These things are beyond the reach  
of man, neither is any reason or dis-  
putation meet enough to search out  
the counsell of the Almighty.

**Tha.** 1. 19.  
137.

**Psa.** 19. 5.

Therefore, when either the enemy  
doth bring those things into thy  
mind, or else some curious fellows in-  
quire of thee, answer with the Pro-  
phet, Righteous art thou, O Lord,  
and just are thy judgements. Again  
saye, The judgements of the Lord are  
true, they are righteous altogether.

For my judgements are righteous

of the Imitation of Christ.

red, not to be discussed, in as much as they are above the capacity of man f,

f Ro. 11. 33

Do thou neither enquire, nor dispute touching the merits of Saints, who either was more holy in the world, or is more glorious in heaven. For these things oftentimes breed strife and vaine cogitations g, yea & moreover they nourish pride and ambition, whereof spring envy and discord h, while one doth proudly contend to be more holy and religious than another.

g 1 Ti. 6. 4

h 1 Tim. 6. 4-5

The desire to learne and to find out these things gets no profit at all, but displeasure of the Saints. For I am not the God of dissention, but the God of peace i, which peace consisteth in true modesty k, not in arrogancy of minde l.

i 1 Co. 1. 20

k Mat. 23. 12

l Isa. 57. 21

Some through good will are more inclined toward these than toward those, but that doe they rather of humane affection, than of heavenly m.

m 1 Cor. 3. 3-4-5

I am he who made all the Saints n, who have endowed them with gifts o, and exalted them to glory p. I know what every one hath deserved. I presented them with most liberall blessing q, I before the world began, foreknew who were to be loved r, I

n Gen. 2. 9

o 1 am. 1. 17

p Ioh. 17. 22

q Psa. 21. 3

Mar. 5. 45

r Ro. 8. 28

29-33

2 Tim. 2. 9

f Ioh. 15. 16. chosen them out of the world, nor  
e Ro. 8. 30. they me: I of my great favour called  
u Ier. 3. 13. them; and drew them **a** mercifully  
x Heb. 11. unto me, I ledde them through ma-  
32. 33. 34. nifold tentations **x**; and poured most  
y Ps. 94. 19. singular comforts upon them **y**: I  
z Cor. 1. 7. gave them power to persevere **z**, and  
z Cor. 4. 4. crowned their patience **z**; I know  
5. &c. both the first and last **b**, I love all  
a Phi. 1. 12. men most wonderfully **a**, I am to be  
13. 14. praised in all my Saints **d**, and in each  
and 2 31. of them honoured and glorified, who  
a z Tim. 2. 12. have so gloriously exalted such as I  
Rev 2. 26. did predestinate, and that without  
b Mar. 19. any merits at all which they had  
30. done **f**,  
e Mar. 5. 45. Therefore who so despiseth even  
z Tim. 2. 4. the least of my servants, doth not ho-  
d Psal. 148. nour the great **g**. Because I have made  
z 2. &c. the small as well as the great: so that  
e Ro. 8. 30. he who derogates from any of the  
Eph. 1. 4. 5. Saints, derogates from me, and from  
f z Tim. 1. 9. all the partakers of the celestiall  
g Mat 10. Kingdome.  
h Ro. & 18. 10. For all are one through the band  
i Ex. 25. 45. of love, they all thinke one thing,  
Lu. 10. 16. they münd one thing, and they love  
all as one **b**.

Yea, which is farre more strange,  
they love me more than themselves;  
I Ex. 32. 33; or any merits of their owne **a**. For  
being

*of the Imitation of Christ.*

being ravished above themselves, & carried away from all self-love, they proceed wholly into the love of me, so that nothing can either turn them away, or keepe them downe *k*. For being full of eternall truth, they burne with the fire of love unquenchable.

k Rom. 5. 1.

45.

Rom. 8. 35.

36.

Let therefore carnall and fleshly men, who know nothing but how to love their private joyes *l*, surcease from prating about the state of the godly *m*. For they adde unto, and diminish from their praises, according as in affection they are inclined, not as pleaseth the eternall truth.

1 Co. 13. 5.

m 1 Co. 13. 5.

Many are ignorant, but they especially, who being smally enlightened, can seldome love any man with a perfect spirituall affection of *n* *l* *o* *h*.

n 1 Joh. 3. 10, &amp; 11.

Some through naturall and humane affection are inclined toward these men, and toward those, and as they thinke of earthly, so they iudge of heavenly things *o*.

o Wisd. 9. 13.

14. 15.

John 8. 15.

Ioh. 3. 3, 4, 5

p Tim. 3. 16.

2 Pet. 1. 21.

q Mat. 13. 11

Ioh. 3. 23.

2 Cor. 2. 14.

15, 16.

But unspeakable is the difference betweene those things which unperfect men doe dream of, and betweene that which men spiritually enlightened from above *p* doe behold *q*.

Therefore my sonne, wade not cur-

## The third booke

Ezech. 3.

22. 23. 24.

Mat. 5. 3.

riously in those matters, which passe the reach of thy wit: but bend thy whole study, that thou mayest be found the least in the Kingdome of God.

Ecc. 2. 13.

Now in case a man knew who were either more holy for zeale, or in place more honorable than the least in the Kingdome of heaven, what good would that knowledge bring him, but only to make him the more humble in my sight thereby, and to breake the oftner into the praise of my name.

Mar. 19. 1.

He pleaseth God better, that thinketh how great his finnes, and how little his vertues are, and how far he is from the perfection of godly men, then he doth which disputeth about the highnesse and basenesse of the Saints of God.

1 Cor. 4. 6.

1a. 1. 17.

They glory not of their owne merits, in as much as they ascribe no goodnesse to themselves, but confesse that whatsoever they have, commeth from me, who have given them all things, of mine infinite mercy and love.

2 Pla. 16. 12.

Ioh. 16. 32.

33.

And they for their parts are filled with such fulnesse of the Godhead, and joy, that they lacke no glory nor felicity at all.

The

## of the Imitation of Christ.

The Saints, the more brighter in glory, the more humble are they *a*, and the higher and dearer to me. Therefore shall you find it written, that they cast their Crowns before the Throne of God *b*, and with faces towards the ground before the Lamb *c*, worshipped him who liveth for ever and ever.

*a* 2 Co. 11. 4.  
*b* 5. 10. 11.

*c* Rev. 5. 2.  
12. 13.

Many reason, who is greatest in the kingdom of God *d*, which never reckon whether they be themselves to be counted in the number of the least.

*d* Mat. 18. 1.  
Mar. 4. 32.  
Luk. 9. 46.

In heaven to be even the least, is a great thing, where all be great. For all both shall be called *e*, and are the children of God.

*e* Mat. 5. 9.  
Mar. 6. 9.

He that is least, shall become as a thousand *g*, and he that is an hundred yeares old, being a sinner shall die as a young man *h*.

*f* Mat. 13. 32.  
Mat. 25. 34.  
*g* Esa. 60.

*h* Esa. 65. 12

For when the Disciples demanded, who in the Kingdome of heaven should be greatest, they had this answer made them *i*: except ye be converted, and become as little children, ye shall not enter into the kingdome of heaven. Whosoever therefore shall humble himselfe as this little child, the same is the greatest in the kingdome of heaven.

*i* Mat. 18.

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Woe then to them who disdain to humble themselves with little ones. For the gate of the Kingdome of heaven is too low for them to enter in thereat *k*: Woe also to the rich *l*, who have their comforts in this world. For they shall stand howling without *n*, when the poore are entred into the kingdome of God.

*k* Mat. 7. 13.

*l* Luk. 6. 24.

*n* Mat. 25.

41.

Luk. 16. 23.

24.

*n* Mat. 11. 39.

*o* Mat. 5. 3.

But yet meeke ones *n* rejoyce; and be glad yee poore: For yours is the kingdome of God *o*, obeying or walking in the truth.

CHAP. LXV.

*That all our trust and confidence must be fixed on God alone.*

SERVANT.

O My Lord, wherein is my hope fixed in this life? or what is my greatest comfort *a*, of all things which are any where under the cope of heaven? It is thou my Lord and God, whose mercy is infinite.

*a* Ps. 100. 6.

Ps. 103. 11.

Is. 3. 22. 23.

Eccl. 18. 3. 4.

When was it with me either well, if thou wert absent? or ill, if thou wert present *b*?

*b* Ps. 105.

27. 28. 29.

Doubtlesse I would chuse to be rather



*of the Imitation of Christ.*

rather poore for thee *c* than rich without thee *d*; and rather with thee to be a pilgrim on earth *e*, than without thee to possesse heaven *f*.

*c* Mat. 5. 3.  
*d* Luk. 6. 21.  
and 16. 24.  
*e* Lu. 9. 58.  
*f* Esa. 14. 12.  
*g* Psal. 11. 4.

Where thou art there is heaven *g*, where thou art not, there is hell, and destruction *h*.

*h* Psal. 10. 4. 9.

Thou alone art the thing which I desire *i*: therefore need have I to sigh, to cry, to pray unto thee.

*i* Psal. 119. 10.  
4. and 47. 1.  
*k* Psal. 50. 25.  
and 12. 1.

Finally, I can trust none, that can duely assist me in my troubles, but thee alone my God: thou art mine hope *l*, thou art my confidence, thou art my comforter, in all things most faithfull.

*l* Psal. 10.  
18. 2.

All men seeke their owne *m*, but thou desirest nought but my welfare, and profit *n*, and turnest all things for me to good.

*m* Phi. 2. 4.  
*n* Eze. 18.  
31. 32.

In that thou layest me open to temptations and troubles, it is altogether for my profit *o*. For thy wont is a thousand wayes to trie such as thou lovest *p*. In which triall thou oughtest no lesse to be loved and praised, than if thou didst replenish me with all celestiall comforts *q*.

*o* Psal. 119.  
67. 71.  
*p* Wis. 3. 5. 6.  
Ioh. 7. 18.  
Ex. 10. 18.  
*q* Eccl. 13. 1.  
2. 3.

Wherefore, in thee my Lord, and God, I place all mine hope, and confidence: on thee, doe I lay all my

*He* 12. 3. 4. 5.  
*Act* 14. 21.  
*q* Ro. 8. 35.  
*r* Psal. 31. 1.  
my and 71. 1.

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1 Psa. 61. 2. my calamities and troubles *f*. For  
and 62. 7. without thee whatsoever I behold is  
2 Psa. 102. all fraile and transitory *t*.

24. 25. 26. For neither can friends' profit *a*,  
Mal. 3. 6. nor strong men help *x*, nor wise men  
Heb. 1. 10. counsell well *y*, nor learned bookes  
11. 22. comfort *z*, nor riches save *a*, nor se-  
4 Psa. 118. 8. cret places hide *b*, unlesse thou be pre-  
9. sent and helpe, strengthen, comfort,  
32 Mac. 15. instruct and keepe.  
25. 26. 27. For whatsoever seemes to belong  
Psa. 33. 16. to the attainment of peace and feli-  
17. city, without thee is nothing, and  
y Psa. 1. 2. brings indeed no felicity at all *c*.

12. &c. So that thou art the chiefest end,  
2 1 Co. 1. 26 the perfection of life, and the pro-  
a Lu 16. 22. foundnesse of speech, in thee to trust  
b Psa. 147. 1. above all things is the chiefest com-  
c Ps 134. 29. fort of thy servants.  
Hos. 13. 10. On thee doe I looke *e*, in thee doe  
11. I trust *f*, O my God, and Father of  
d 1 Cor. 15. mercy *g*.

25. Blessè, make my soule holy with  
e Psa. 25. 1. celestially happinesse, that it may be  
f Psa. 31. 1. thy sacred habitation and seat of e-  
and 71. 1. ternall glory, a Temple pure from all  
g 2 Cor. 1. 3. filthinesse *b*, which may not offend  
the eyes of thy majesty.

h 1 Cor. 3. O Lord, according to the greatnes-  
16. 17. of thy mercy, and according to the  
i Cor. 16. 18. multitude of thy compassions, I looke  
20. upon

j Psa. 51. upon

*of the Imitation of Christ.*

upon me, and heare the supplication  
of thy poore servant *k*, living farre *k* Psal. 54.6.  
off a banished man in a savage coun-  
treyl.

Protect, land keepe the soule of  
thy poore servant *m*, among so many  
dangers of this mortall life, and bring  
me by the conduction of thy favour  
into the Countrie of eternall  
glory *n*, through the way  
of peace *o*: Amen.

1 Gen. 47.9.

He. 11.13.

14.15.16.

m Psal. 71.3.

n Re. 11.23.

o Lu. 1.79.

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1 Tim. 1. 17.

Now unto the King everlasting, immortall,  
invisibler, unto God onely wise, be  
honour and glory for ever and  
ever, Amen.

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# Certaine speciall prayers contained in this Booke.

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|                            | 2<br>Confesse thine owne<br>wickednes & Gods<br>righteousnes in the<br>third booke.                             | Chap. 16. Pag. 147.<br>Chap. 23. Pag. 160.   |
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